



Division I

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THE  
MISSIONARY HERALD.

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THE LAST MONTH OF THE FINANCIAL YEAR. — The books of the treasurer will be kept open, as usual, *until the sixth of September*, in order that all gifts intended for the present financial year may be included in this year's account. The last days of the year are always critical days. It is desirable that special additional contributions, as well as the regular donations not yet forwarded from churches and individuals, be sent in without delay. We need not less than \$400,000 from donations during the year, which will call for about \$60,000 during the month of August. The receipts for July were favorable, being an advance over those of the corresponding month in 1887 of a little over \$3,000 from donations, and of nearly \$6,000 from legacies, increasing the advance during eleven months to nearly \$23,000 from donations, and to over \$59,000 from legacies. Let the last month of the year close up the record generously and heartily.

We gratefully acknowledge the receipt of the \$175 asked for in our last issue for the school and hospital buildings at Rahuri, India. We have a special request this month from China. Mr. Sheffield, of the North China Mission, has just completed, in Chinese, a condensed History of the Ancient Church, covering the first five centuries, for use in the Theological School at Tung-cho, in which Mr. Sheffield is an instructor. This work has received the careful examination and hearty approval of the members of the North China Mission, and is now ready for the press. The sum of \$500 is needed to bring out a suitable edition of the book, and special donations to meet this interesting and urgent call are solicited from friends of good learning who desire to do a good deed for China.

It is with surprise and sorrow that we have received tidings of the death of Rev. Anderson O. Forbes, which event took place at Colorado Springs, July 8. Mr. Forbes was a son of the Rev. Cochran Forbes, one of the early missionaries at the Sandwich Islands, and was born at the Islands April 14, 1833. He came to the United States and graduated at Washington College, Pennsylvania, in 1853, and at Princeton Seminary in 1858. Returning to the Sandwich Islands, he was pastor at Molokai, and subsequently at Honolulu, until he was chosen Secretary of the Hawaiian Evangelical Association, which office he held at the time of his death. During the last winter and spring he suffered from ill-health, and was granted a season of rest in the expectation that he would return to his duties in the autumn. He had but just reached Colorado Springs, when he was suddenly called from the earthly service. He was a faithful, earnest, and successful minister, and his loss will be deeply felt at the Sandwich Islands.

ON the cover of this issue will be found the notice from the Committee of Arrangements at Cleveland in reference to the Annual Meeting of the Board. This will be the first meeting under the new arrangement as to entertainment. It will be seen that the committee are ready to assist any who desire help in securing quarters at hotels or boarding-houses. We learn from Cleveland that there are indications of a large attendance, and that already much enthusiasm is manifested in anticipation of the meeting. We trust that a large number will be present, both from the East and the West as well as from the Interior, and that a grand impulse may be given to the work of foreign missions.

WE have just received the summary of the statistical reports of the churches in Japan connected with the American Board, and the record is one which should confirm our faith and stimulate us to redoubled efforts. In January, 1887, these churches reported 4,226 members. The report is now brought down to April 1, 1888, covering a period of fifteen months, and the membership is 6,340, a net gain of 2,114. This is an advance during the fifteen months, not counting losses by death or otherwise, of almost exactly *fifty per cent.* Mention should be made, moreover, of the work of the native missionary society connected with these churches, in regions where no churches have yet been formed, for the reason, in most cases, that the converts are not yet able to undertake the support of their own pastors. In these out-districts there are reported 753 "believers," a large proportion of whom were baptized during the past year and are awaiting the organization of churches. Adding these converts to the number of church members and we have 7,093 believers, which is a gain within fifteen months of 2,801, or sixty-five per cent. This is the most remarkable record made of any missionary field connected with the American Board since the great ingathering at the Sandwich Islands. Praise God from whom all blessings flow!

ON the seventeenth of June last sixty students of the Doshisha, at Kyoto, were baptized, making the whole number from this institution baptized within the last school year 141. The graduates from all departments of the Doshisha this year numbered thirty-six: sixteen from the collegiate course, eleven from the theological, five from the female department, and four from the nurses' school. On the evening of Commencement Day the students held a missionary meeting especially to pray for those who were going out to preach during the summer.

THE suggestion that individual churches might each undertake the support of one or more missionaries on foreign ground, presented in an article by Dr. Laurie on another page, may be one that some churches will like to entertain. Some difficulties connected with this plan are hinted at in the article, and others might be mentioned. It would probably be impossible on this scheme wisely to conduct the whole broad work of missions of various classes and in different fields. Yet, on the other hand, there are obvious advantages in the plan in certain cases, if the limitations suggested by Dr. Laurie are kept in view. It is perfectly practicable for any church so disposed to ask the privilege of supporting any missionary now in the field, agreeing not only to provide the necessary funds for his maintenance, but also to follow him with their prayers. This would bring the church so doing into personal relations with the work of evangelizing the heathen world, and might prove an added stimulus to prayers and gifts.

OTHER societies as well as the American Board are finding that the recent so-called "Student Movement" towards foreign missions has not as yet borne fruit in the supply of missionaries adequate to the need. This does not mean that that movement is not a genuine one, but a large proportion of those who pledged themselves to this service are still undergraduates in colleges and seminaries, and the time has not come for the fulfilment of their pledges. The Presbyterian Board issues its call under the heading, "WANTED: MISSIONARIES," and it appeals to young pastors to come to the aid of the work. The same cry we must raise. The American Board needs twoscore of men at once for work that is most pressing in fields that are white for the harvest.

THERE are conflicting reports coming to us in regard to the condition of the famine-stricken region in Central Turkey. From the letter of Mr. Mardin, on another page, it will be seen that there are districts where, during the month of May, the suffering was intense, and there was at that time as urgent demand for help as ever. On the other hand, there are sections where the cries of the hungry have ceased. Mr. Mead, of Marash, reports that the harvest is unusually large and that the price of breadstuffs must come down soon; but multitudes who have lived by their trades and own no fields cannot earn money to buy wheat. Business is at an utter standstill. The price paid for weaving fifteen yards of cloth is eight cents. If there should be no revival of business the distress will be as great as ever. Our brethren in the field are therefore exceedingly anxious about the future, and are praying that some way of escape may yet appear, and hoping that during the coming fall and winter they may be delivered from the fearful cries of famine to which they have been compelled to listen. With the profoundest expressions of gratitude for the relief furnished from friends in America, there is some fear that it may be necessary to call again for aid. Mr. Mead mentions a remarkable fact, altogether peculiar in the history of Turkey, that during the month of Ramazan, which is the great Mohammedan fast and the season for good works, the government daily distributed soup to fifteen hundred people regardless of their religious beliefs. Of course it would be required, according to the law of the fast, that the soup should be eaten after sunset.

THE coming together in July last of four hundred young men from nearly one hundred different colleges, including a dozen students from Oxford and Edinburgh, for Bible study under the direction of Mr. Moody, at Northfield, Mass., is a marked event in the religious history of the times. It was much to unite so many men of different schools and denominations in Christian fellowship, and it was quite natural that, drawn near to Christ as they were in prayer and in the study of the Scriptures, there should be developed a lively interest in foreign missions. The report reaches us that not less than ninety of these young men have pledged themselves to go abroad should the opportunity be given them. This movement among the students of our colleges is one of singular interest and hope for the future.

WE gratefully acknowledge the receipt, from Mr. John S. Pierson, of New York, of ten copies of the Dictionary of Illustration and Anecdote, and also a fine collection of stereopticon slides. The latter, with some of the books, are to be sent to Euphrates College.



WE have recently received four booklets, two from East Central Africa and two from West Central Africa, which mark the beginning of Christian literature in two new languages of the great continent. Two of these are translations of the gospels of Matthew and Mark into the Gitonga language, made by Mr. Richards, at Mongwe, together with some twenty-five hymns. Another is a primer in Umbundu, printed by Mr. Walter at Benguella; and the fourth is the Story of the Gospel, in the same language, by Mr. Stover, of Bailundu, and printed by Mr. Sanders. Our readers already know that both the Gitonga and the Umbundu were reduced to writing by our missionaries. These booklets are printed on mission presses and are neatly done, and they mark a distinct step forward in mission enterprise in Africa.

WE have received from Rev. Dr. George Constantine, of Smyrna, a copy of his *ΔΕΞΙΚΟΝ ΤΩΝ ΑΓΙΩΝ ΓΡΑΦΩΝ*, or Bible Dictionary in modern Greek, which has recently been issued from the press in Athens. It is a portly octavo volume of 1,125 pages, with maps and illustrations, the preparation of which must have cost Dr. Constantine much effort in the midst of his missionary labors. The work was much needed, and it will be warmly welcomed by Greek-speaking Christians throughout Turkey and Bulgaria, as well as in Greece.

THE awful devastation in the province of Honan, China, caused by the overflow of the Yellow River, has apparently been the means of bringing more enlightenment to the people of the province than could probably have been secured in any other way in so short a time. A Chinese paper gives an account of the way in which the repairs in the breach in the river-banks have been conducted. At first long lines of workmen were formed, with baskets and wheelbarrows, bringing earth a distance, in some cases, of several miles. This process was desperately slow, whereas great haste was necessary. Moreover the quarrels among the workmen were so frequent that, shocking as it was to Chinese prejudices, a portable railroad was obtained. Officials and laborers watched with unbounded delight the operations of the new and swift method of carrying the earth. So great was the necessity for haste that work was kept up day and night; and working with candles was difficult and so unsatisfactory that soon an electric-lighting machine with twenty-five lights was set up. It was found to be a great saving of expense as well as a great help to the work. People came in large numbers from all the surrounding country to look upon the new light and see the railroad, and were profoundly impressed with the value of these foreign inventions. All such innovations introduced from the Western world will serve to break down the conceit of the Chinese, and we may hope will help in opening the way for the Christian religion which is brought them by foreigners.

WE learn that Rev. Drs. A. J. Gordon and A. T. Pierson, of the United States, after their attendance as delegates at the General Missionary Conference in London, have held several missionary meetings in Edinburgh which have awakened great interest. A committee has been appointed, composed of members of different denominations, to secure the services of these brethren from America in visiting not only Edinburgh, but many parts of Scotland. A new wave of missionary zeal seems to be passing over the Scotch churches.



THERE is again serious trouble in Zululand resulting from conflicts between Dinizulu and Usibepu in contravention of British authority. Dinizulu is the son of the late king Cetywayo, who was reëstablished on the throne by the British. The present king is abetted, apparently, by several landless white men, and has assumed independence and set at naught, in all possible ways, British authority. He has collected a force said to number from two thousand to four thousand men, and against him is the British commander, Sir Arthur Havelock, with some fifteen hundred troops. Several collisions have taken place, one of which occurred at Ceza on the second of July, and may well be called a battle, when the fighting lasted for six hours, with an uncertain report as to the number of killed and wounded. The situation was discussed on the tenth of July in the British House of Lords, when it was agreed that it was a plain duty to put down by force Dinizulu and Usibepu, and prevent any further raids against British authority. One battalion from Egypt and one from England have been ordered to embark for South Africa. This commotion has produced a good deal of excitement in Natal among the Zulus who have come under the influence of our mission.

It is with great pleasure that we acknowledge the gift from the author, of twenty-five copies of *A Memorial of Rev. Horace Eaton, D.D.*, by Anna R. Eaton. It is a volume of great interest as the record of a noble Christian life, made by one who knew him best. The motto on the titlepage is happily chosen—"Triumph in Christ." The story of a poor boy who struggled at the hardest for his education, who supported himself at school, in college, and seminary by his mechanical skill, going out on tours, repairing clocks here and there that he might replenish his scanty purse, and at last doing such a grand work in the Christian ministry, illustrates what is possible for a brave, earnest, Christian young man, and on that account the publication of this volume cannot fail of being helpful to many in similar circumstances. In any event, it illustrates the grace of God in the struggles and victories of a noble soul. We shall be glad to place this volume in the libraries of our theological seminaries in foreign lands for students to read, and for pastors of native churches in Japan, Turkey, and India. The reading of such a book will be helpful to all earnest minds, and will show to students in our institutions abroad that, even in this country, success in life is won as the price of earnest, persistent, Christian effort.

WE failed to allude last month to the remarkable fact that, by act of the national parliament of Brazil in May last, slavery was abolished throughout the empire. For years a popular feeling in favor of emancipation has been growing; many slaves have been privately made free; but now the government has suddenly moved in the matter and the glorious deed is done. It is remarkable that this transformation could take place without anything like a revolution, and apparently to the great joy of all the people. This act is one in which philanthropists and Christians may well rejoice, and it will have an important bearing on the interests of the kingdom of Christ in that empire.

WE commend to our readers, old as well as young, the article on Hindu Caste, by Dr. Fairbank, to be found in the Young People's Department. It is a clear and interesting paper on a subject on which few are well informed.

WE reported last month that Count Inouye, the late minister of foreign affairs of Japan, had recently visited our training school, the Doshisha, at Kyoto, and had made an address eulogizing the institution. We find in *The Japan Mail* a translation from a vernacular newspaper, giving the gist of this speech, which is most remarkable, considering the pronounced Christian character of the institution and the high position of Count Inouye. He is reported to have said: "This institution occupying a leading place in the ranks of private educational enterprises, and its students being youths of application and promise, I found strong hopes on the results it will achieve. Looking back a few years, we cannot but admit that our country has accomplished much. The abolition of feudalism and the mediatization of the government were immense changes; the rejection of Chinese ethics and the adoption of the products of Western civilization were even more momentous. Already we had advanced no inconsiderable distance toward the position which we all seek to win for this empire in the world of civilization. On the other hand, it cannot be denied that our attention has hitherto been chiefly concentrated on the acquisition of knowledge, and that moral systems have received scant regard. Nothing could be more regrettable in the interests of society. Therefore it is that an institution like this has my heartfelt approval, inasmuch as it aims at the promotion of moral and intellectual culture equally and simultaneously. We have made progress in scientific knowledge. We may even hope to attain to a level of the Occident. How, then, can we rest satisfied with ethical systems adapted only to oriental standards?"

REV. DR. JESSUP, of Beirût, comments, in *The Church at Home and Abroad* for August, on the boast of a Moslem journal of Constantinople that 212 converts to Islam were made during the year beginning March, 1887. Does this show that Islam is gaining upon Christianity? It is a significant fact that if any journal in Turkey should print the statistics of conversion from Islam to Christianity, it would not only be instantly suppressed, but every reported convert would be subjected to the severest persecution. Dr. Jessup says that a Greek, Catholic, or Jew on turning to Islam receives special honor and privileges. All political and civil rights are given him; his children are exempt from military conscription; every temporal advantage is set before him. On the other hand, a Moslem turning a Christian is set down as a traitor; it is not regarded as a sin even to kill him. In a letter from Syria given in this same number of *The Church at Home and Abroad* there is a striking illustration of what would happen to such a convert. Three Moslem men who had attended a Christian service for some three months were suddenly missing. When found and asked the reason for their absence, they reported that they had been summoned before the sheikh, imprisoned for two weeks, and even compelled to give bonds never to attend the meetings and never to talk with any one about the Protestant religion. Only on these conditions were they liberated. When such worldly advantages are offered the perverts, is it strange that 177 connected with various Christian sects, and thirty-five Jews, have become Moslems? If there were ten times as many Moslems who had become Christians, no one in Turkey would dare mention the fact.

A STRIKING illustration of the difference between Protestant and Roman Catholic missions is seen in the fact that the latter, while they claim two and three quarter millions of adherents in their missions among pagans, according to their own statistical tables have but 110,742 scholars in their 4,504 schools. A single Protestant missionary society, the London, has in the island of Madagascar alone nearly as many scholars as the Romanists have in all their missions throughout the world. The latest general statistics of Protestant foreign missions give the number of schools as 11,880, and the number of scholars as 645,886, nearly six times as many as those in the Roman Catholic missions.

A CORRESPONDENT of *The Church at Home and Abroad* reports that a seminary for practical instruction in oriental languages has been established at Berlin, in which Chinese, Japanese, Arabic, Persian, Turkish, Suaheli, and the languages of India are taught. One hundred and fourteen persons are said to have been in attendance, and the hope is expressed that in this way many may here be prepared to preach the gospel immediately on reaching the lands to which they are sent. We think it was Dr. Schauffler who used to say that it was a kind providence which prevented missionaries from speaking the language of the people when they first reached them, otherwise they would do a deal of harm. Undoubtedly the period during which missionaries are necessarily employed in learning the speech of the people among whom they are to labor is profitable in many ways, especially in giving them opportunity for prolonged and patient watching of their characteristics, so that they will be prepared to speak wisely and effectively when they are able to speak at all.

ON the ninth day of August, 1788, Adoniram Judson was born at Malden, Mass. The character and work of Dr. Judson and his relations to the beginnings of missionary labors by the American Baptists make the ninth of August this year a memorable anniversary. The Missionary Union are commemorating this centennial by seeking to raise a "Judson Centennial Fund" of one hundred thousand dollars, by individual subscriptions of not less than one thousand dollars each, this amount to be used in the enlargement of their missions. The thirteenth of July last was observed in many of the Baptist churches as a day of prayer, that day being the seventy-fifth anniversary of the landing of Dr. Judson in Rangoon. May the mantle of this eminent servant of Christ fall upon all who seek to follow him in the work which he undertook!

A DESPATCH from Minister Straus to the State Department, given in the United States Consular Reports, gives information that twenty-one schools in Syria, which have been closed by orders of the Turkish officials, had been reopened.

THE *Zornitza* in Bulgarian, so long edited by Rev. Dr. T. L. Byington, contains an appreciative notice of its late editor, written by Rev. Dr. Elias Riggs, in which Dr. Byington is spoken of as a "man of vigorous intellect and of varied acquirements in the departments of law, theology, and general literature. To these traits, which made him very acceptable as a public speaker, he added a devout piety and an almost feminine gentleness, which made him a favorite companion in social life." Testimonies like these to the worth of Dr. Byington are coming to us from many sources.

## THE MEDICAL WORK IN MISSIONS.

BY REV. EDWARD CHESTER, M.D., DINDIGUL, INDIA.

[A paper read at the Fifth Annual Meeting of the International Missionary Union, Bridgeton, N. J., July 7, 1888.]

THE time has passed for the necessity of urging the importance of the medical work in connection with other forms of mission work. And most missions, more than ever before, are feeling that the medical work must be cared for and valued, just as are the educational, the evangelistic, the congregational, and church work, and that for women and girls. There will be cases where the particular circumstances of location, custom, a deficiency of funds, or a paucity of laborers may make it almost impossible to undertake all classes of work. But in ordinary cases the medical work should be carried on with the same care and energy as the educational or other form of labor.

The statement that the medical work is very expensive, almost as much so as the educational, will not be found true in all cases. And it is a question whether it may not always be nearly self-supporting. Certain it is that the medical man may himself, in each locality, do much to make this work inexpensive, and it depends greatly upon him whether it is popular with the people and a success or not.

I would start with the proposition that in organizing any new mission the medical work should be given a place as much as that of education or preaching. And even in missions of long standing, if the medical work has not been undertaken, I would urge a trial of it.

My second point would be that the medical work must be eminently evangelistic and in harmony with all other work of the mission.

A third consideration is that if the medical work is taken up at all, it must be a thorough and efficient work, one which will command the respect and regard of all classes.

Fourth, and lastly. The exigency of the times in mission fields demands a much larger force of medical men and women. Permit me to enlarge a little upon each of these heads.

I. The medical work should be given a place in every well-organized mission. I do not mean the having one or even more men in a mission who know a little about medicine, or who have a medical degree, but who confine their medical work to the limits of their own family and servants, or even the families of the catechists and teachers living at headquarters. With the same expectation of permanency as you would commence a high school or a boarding school at headquarters; with the same use of recognized appliances, — thus only is it of any real use to conduct the medical department of work. One or more dispensaries at important centres; a hospital, if the funds will allow, and accommodation for at least a dozen in-patients; a good supply of inexpensive medicines, so that all the out-patients who attend the dispensary may receive a supply of medicine; a sufficient staff of native trained assistants to prescribe and compound medicines, and look after surgical cases, with a sufficient stock



of surgical instruments for all minor operations, — all these are necessary for a successful medical work.

The natives of India are clever enough to know which are the best, the government or the mission schools, and to choose the best, which are, as a rule, the mission schools. And they do this, even though they know that in mission schools they will have to give an hour a day for five days in the week to the study of the Bible. And just so is it with dispensaries in India. As a rule, the mission dispensary is the most popular and has the largest attendance. And it is good policy for any mission to make its schools and its dispensaries the best in the field.

To the work of the dispensary and the hospital, already noted, I would add, to be attended to if possible by the medical missionary, the training of young native men and women for the work of the hospital as assistants and nurses. Then native Christians could be selected and a choice made among these, so as to secure those who would add evangelistic to their medical work.

I would give the medical work a place in every well-organized mission, because I believe that, in a very special degree, it adds to the efficiency of every branch of mission work and makes the work as a whole more successful. I would do so, also, because I think that it furnishes in the course of a year a very large number of attentive and interested hearers of the gospel, not to say scholars. Again, I would do so because I think it gives us an entrance into many houses, and an intimacy and friendship with many of the more intelligent, respectable, and influential natives, such as could be secured in no other way. And all this quite aside from the positive good resulting from the relief of suffering and the saving of life.

II. But I pass to the second point: that the medical work in a mission must be eminently evangelistic and in harmony with all the other work of the mission. The more skilful the medical missionary as a physician, the more clever as a surgeon, the better for the work and for making it a success, as far as popularity goes. But it will not be a success as a mission work unless the saving of souls is ever brought to the front as the main object to be accomplished, and unless the medical missionary is eminently a spiritual man with much of the mind of Jesus. As in New England of old the church and the schoolhouse were side by side and each helping the other, so should the church and the schoolhouse and the dispensary on mission ground work into one another's hands and be hearty fellow-helpers. In a mission dispensary, both among the out- and the in-patients, there is ample opportunity for making known the gospel. And oftentimes the patients are in such a state of mind that they may truly be said to hear the Word gladly.

In every part of our mission work we turn to the Lord Jesus as our great example. But prominently in the medical work must we follow his example in striving to reach the heart and save the soul, by showing our desire to relieve suffering, to heal the sick, to give sight to the blind and hearing to the deaf. The medical work in missions is nothing save as it helps to show to the heathen that the divine Christ is the centre, the soul, and the life of Christianity, and that we are his disciples and followers.

III. Our third consideration is that if the medical work is taken up at all it must be a thorough and efficient work, one which will command the respect and regard of all classes. The medical missionary should become proficient in the vernacular, so as to speak with his native patients without the help of an interpreter. This is seldom the case in civil or government dispensaries. The rule in a mission dispensary is one of kindness; and it must be carried on with the greatest regularity, precision, and care. There is no place here for half-way work or sham. He who is not willing to give his whole time, his whole heart, and his whole love to the medical mission work had better leave it alone altogether. The loathsome leper must have our best care as well as the simple case of fever. Cases of cholera and smallpox can no more be avoided or neglected than the farmer neglect to feed his horses or cattle. The best results, which only follow the best service, must gain for a mission dispensary a good name.

Let no one imagine that a mere smattering of medical matters, the knowledge of medicine which could be picked up in reading a few pages here and there of the books denominated "Medicine for the Family," would suffice to enable a man to have charge of a dispensary in India, Japan, China, or Africa, where, in the course of a month there may present themselves almost every form of medical disease and surgical need of which our best American medical textbooks inform us. And a medical missionary has seldom the opportunity of holding a consultation with a brother doctor, even in a dangerous case, requiring perhaps a most difficult surgical operation. The nearest European doctor, as in the case of the writer, may be thirty-eight miles away, and the medical missionary may have to treat all his medical cases and decide upon all his surgical operations entirely by himself. If a mission would have the medical work a success it must be willing to take pains to secure a really efficient workman and grudge no expenditure which is necessary to secure him a competent corps of native assistants and a fair supply of surgical instruments and medicine.

The medical mission work has been found to pay, and to pay well, in all cases where it has been conducted properly and in a liberal spirit. Instances to prove this could be given by the hour. Thorough work and the best, carried on in love to Christ and souls, and for Christ's sake, — this must be the motto and life of all successful medical mission work.

IV. Our fourth point is that the exigency of the times demands a much larger force of medical men and women in mission fields. I can speak of India from what I know of the state of mission work there after an experience of twenty-eight years. But what I note of India I think I may say with equal force and truth of China, Japan, Turkey, Persia, and Syria. Never before has there been such an interest felt in medical mission work, never before such an opportunity afforded for reaching the people through the dispensary. Throughout the whole of India "the Lady Dufferin scheme" has excited intense interest in the medical work for women, and though more lady physicians have come out to India in connection with the various evangelical missions during the past ten years than in all previous years, yet it seems to-day as if there were places for scores more. And in the opportunities for work for women in all the countries

noted above there is perhaps the strongest argument for medical missions. I need not give from any table of statistics the proportion of women to men in the population of the prominent countries of the East. Their number is immense. And there is no possible way of reaching and influencing this countless number of women and girls which will compare with that open to the Christian lady physician. If for every lady physician now on the ground in the countries noted above there were ten, — yes, a score, — it would not be one too many for the great and important work the Lord is giving to just this class of Christian laborers. And the number of male medical missionaries should be greatly increased. We can do much of our work through our native Christians, but they require to be trained for special work. We can never, in any heathen or Mohammedan country, expect to have all the European or American laborers required for the evangelization of these countries. We must call to our aid the natives of the different countries, but the missionary must train them for each specific form of mission work. For the medical work, both among men and women, many more native men and women need to be carefully prepared, and this is an important duty devolving on the medical missionary.

I have already alluded to the large and appreciative audiences which the medical missionary has in his dispensaries. Even for this purely evangelistic work more medical missionaries are needed. And I can speak from personal experience when I say that with the help of an efficient corps of trained native assistants in his dispensaries the medical missionary can do a great deal of evangelistic work. For twenty-four years I have been compelled, from the smallness of our mission force, to have charge of a large and important station, with its churches and congregations and schools of various grades, together with the work of the itineracy, or preaching in heathen villages, while at the same time carrying on all my medical work. An English service every Sunday evening, with an English sermon, has been thrown in as a matter of simple recreation. It has been truly, however, a great pleasure. That my Dindigul dispensary has been of the greatest help to me in my general mission work I have had many proofs. I have gained the goodwill of the people; our native pastors and catechists can preach and sell Scripture portions and tracts in any part of the station without fear of insult or opposition. They are listened to with the greatest interest. I would receive a welcome in the house of any man in the whole of the Dindigul district. I find it more easy, on this very account, to establish schools in the villages, and I receive more money from the people for their support.

The Dindigul dispensary and hospital, with about nine thousand new cases every year and twenty thousand or more old cases, or those coming more than once to the dispensary, and patients coming in the same period from five hundred and more different villages, have cost the mission *nothing* these twenty-four years, from the first year they were established. For my services, which I am only too glad to give gratuitously, the English government give me the whole cost of the dispensary establishment, all the medicines required each year, and all the surgical instruments and hospital appliances. The American Board of Foreign Missions kindly gave me the money for the hospital and dis-



pensary buildings, which secures them permanently to the mission. And I see no reason why the English government would not grant this favor in any part of India, if satisfied that a medical work in a given locality is needed and will be carried on efficiently.

After these twenty-eight years in India, watching with intense interest the work in various missions and various localities, I have been forced to the conviction that it is not best to carry on any one form of mission work at the expense of the others, but rather have them all conducted with as much skill and energy as possible, letting each help and supplement the other. I would not, therefore, exalt the medical work beyond others which for many years have been found worthy of trial. I would, however, strive to have this work given the place it deserves and fairly tried.

When we see in England and America the splendid buildings which are being erected for hospitals; when we know what large amounts are necessary to carry them on successfully, we cannot believe that this medical work is being tried and the large expenditure made without careful consideration. More costly hospitals are being built and a larger expenditure incurred because it is known that the work appeals to the interest and sympathy of the whole people. And none the less is this medical work needed in heathen lands. We cannot conduct it on such a magnificent scale as in the United States. It is not necessary. But we can show the heathen in a much less expensive manner the same lesson of the power of the gospel and how our great Lord and Master cared for his fellowmen and went about doing good to all. A mission dispensary on heathen ground is a beautiful and striking object-lesson. It is ever educating the heathen in the first principles of the gospel. Its golden word is love; its motto: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them."

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## THE OPPORTUNITY IN CHINA.

BY REV. C. A. STANLEY, TIENTSIN, CHINA.

It is difficult for one who has not been on the ground and studied the problem under existing conditions to appreciate, or get even a tolerable comprehension, of the grand opportunity and promise for Christian labor in China at the present time. I wish briefly to mention a few points that may perhaps assist to clearer views and stimulate to a more earnest and intelligent zeal concerning the three hundred millions of this vast empire needing the bread of life.

1. It is necessary to keep in mind the conditions of isolation and exclusiveness in which for more than a score of centuries the nation grew to its present proportions, developed a broad culture, attained to a high state of civilization, prepared an extensive literature covering a wide range of subjects, and established an autonomous government with written laws extending to all civil and social relations and binding the whole in one homogeneous kingdom under the control of "The Son of Heaven."



2. The influence of the elevated moral teachings of the ancient sages, under which all this was accomplished, must also be recognized. Instruction began with the child, who was taught to be sincere, truthful, honest, respectful to superiors, reverential to parents, and always to conform to the "rules of propriety" in his conduct and deportment. The same principles went with the lad into the schoolroom; the moral philosophy of the "Great Sage" — "Equal of Heaven and Earth" — was the textbook of the aspirant for literary honors and official promotion, and by them he is supposed to regulate his life. It is a moral environment and influence from which no one can escape, vile and wicked though the life may be.

3. Such was her position and development among the surrounding kingdoms that China's superiority soon became recognized, and she was an acknowledged teacher and leader among them. Her laws, culture, civilization, and "Sacred Classics" became the model for the surrounding nations, and in some instances were adopted. This was especially true of her "Classics."

4. The inevitable effect of all this on the nation must not be overlooked. Proud of her attainments, proud of being a teacher of others, she became haughty, conceited, arrogant, self-contained and self-satisfied. Her doors of exclusion and inclusion were barred as well as closed. She looked with contempt on the little ignorant kingdoms fringing her borders, and thought she had no superior in all the earth. Thus she settled down contented, to pamper her conceit, to nourish her prejudices, to stagnate, and to decay.

5. All this is undergoing change. The doors of the Celestial Empire have been thrust open and the nation has been aroused from its lethargic condition. She has been brought into intimate relations with the other Great Powers of the world, and has felt the impulse of their onward rush. She has been made to feel that their mushroom growth has outstripped her hoary-headed wisdom. From despising, she has lifted her head to wonder and admire, and is now reaching out her hands and entering the path of progress. Pride and conceit are giving way, prejudice is being dispelled, confidence inspired, new desires, fresh impulses, a strange earnestness, and higher ambitions are finding a place in the thought of this old people. It is the same people, yet not the same.

6. All this is not Christianity, yet it is largely the result of Christianity. It could not have been if Christ had not come into the world. It is a part of the situation to-day that demands attention of the earnest disciple seeking to work or invest for the Master. But it is only a small part. The whole empire is open to him who bears the message of eternal life. He can go with the story of salvation to the millions of this nation almost literally without let or hindrance. He possesses the confidence of all classes as no other does. As the result of his labors thus far, thirty thousand Christians shine with a glimmering light, but the darkness is as ten thousand to one. About one thousand foreign laborers, men and women, are in the field, but they stand as one to three hundred thousand. "What are they among so many?"

7. These are some of the conditions that make the opportunity in China one of the grandest the Church has ever had for making conquests for Christ: The doors are wide open and this vast multitude accessible to the gospel; a small

company at work and already winning noble conquests for their divine Leader; a little army reclaimed from the dominion of Satan and superstition; a much larger army with their confidence in the old superstitions gone, their allegiance to old religious systems broken, convinced of the truth of Christianity, and ignorantly waiting for the "power from on high" that shall give them courage to proclaim their convictions and become "new creatures in Christ Jesus"; and multitudes more, weary with the burden of sin and superstition and longing to be free, mutely waiting for the deliverance their needy hearts yearn after, but not guessing where it is to be found or whence it will come. From the depth of their need, and with the eloquence of numbers arises the cry, "Come over and help us."

Who asks, "Where can I make my time, my talents, my gold, my acquirements, my LIFE tell most in the service of my Master and in the salvation of souls?" Let him find his answer in the study of a nation having such antecedents, such a history, and such a moral code, but dead to all moral and spiritual life through lack of the knowledge of a personal God—an ever-present and loving Father. Let him find his call in an opportunity that should fire the souls of all consecrated followers of Him who went about doing good.

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## THE SUPPORT OF MISSIONARIES BY INDIVIDUAL CHURCHES.

BY REV. THOMAS LAURIE, D.D., PROVIDENCE, R. I.

THE kingdom of God may be defined as his working out through redemption the salvation of our race. This work moves on through all the ages, but the mode of working and the rate of progress vary from age to age. At first long centuries were spent in forming a solid basis in the treacherous bog of human apostasy whereon to erect the spiritual temple, and sometimes it seemed as though the kingdom advanced backward, till in the fulness of time the Saviour came. Even then for a time thick darkness seemed to follow the dawn that had promised better things, but that only showed the powerlessness of man's devices to save. Ever since the Reformation opened a free course for God's truth the work has gone on from strength to strength. The revivals both in England and America in the days of Whitefield and Edwards, the commencement of modern missions, and the manifold Christian activities of to-day are so many parts of the one work of Christ.

For a long time our missionary societies have found it hard work to make the followers of Christ feel their personal obligation to obey his last command. The feeling has been, "It is the work of the missionary society, not ours," and good men have felt discouraged in trying to remove it; but just as God began the work of modern missions in a very humble way, so we may look for deliverance from this evil through very simple instrumentalities. Recently one college—perhaps more than one—has become responsible for the support of a missionary. Let us look at this apparently ordinary event and see if under it does not lie hid a way of deliverance. The college does not appoint the missionary. It

does not supervise him. It only sustains him as its substitute in the work. Now if a college may do this, why not a church? Certainly the work belongs more properly to a church of Christ than to a literary institution, and why may not disciples to whom the Master has entrusted property also show their loyalty in the same way.

But let us not jump to a conclusion too hastily. There may be dangers attending such a method. The line that separates a wise efficiency from the opposite is sometimes very narrow, and the perfection of a virtue may be next door to a vice. It may be said that we need not borrow trouble, for God will take care of his own cause. Yes, but we are his agents to that end. Christ did not say, "All power is mine, therefore sit still and see me use it," but, "Go ye therefore and preach." Here, as elsewhere, "The prudent man foreseeth the evil and hideth himself." One danger is that men will say, "If we support, why should we not direct?" The answer is a simple one. Such a course would impair the efficiency of the work. A mission is made up of several missionaries; it may be, of a number of stations. Now if each is under a different supervisor, and these supervisors live far apart and without knowledge of each other's methods, what prospect is there of efficient coöperation? And the prospect is still worse if these different supervisors have no practical acquaintance with the work. Even one who has been on the ground in past years needs to have his knowledge brought up to date before he could act intelligently. It were far better to leave every missionary to do that which seemed good in his own eyes than to be under such supervision.

Another danger concerns the selection of the man to be supported. Different churches may want the same missionary because of personal acquaintance or specially interesting traits of character, while other missionaries, even more useful, might find none disposed to take them up. It is not always those who write the most interesting letters who are most proficient in the language or most useful among the people. Then, as the seasons differ in the northern and southern hemispheres, so seedtime and harvest occur at different times in different missions. As things are now, the gifts of all go to sustain the whole, but should each church sustain its own agent in the field, would there be the same readiness to sustain the quiet worker and the popular correspondent? the one who is patiently sowing seed for a future harvest as the one who is in the heyday of harvest home?

Perhaps to go further in this line might savor of opposition to the movement, whereas the only object of the writer is the largest success with the least drawback. Should the arrangement thus begun become common, and these dangers, with others that might be mentioned, carefully avoided, the missionary work would receive a new impulse. There is a great difference between the spirit that speaks of "our missionary," from that which regards all alike as so many employees of a society. Men who bestow grudgingly the smallest trifle to support these last would go to the extent of their ability to support the first, and only regret that they had not the ability to do more. It involves a personal identification with the work that rejoices to spend and be spent in its promotion. Besides this benefit to the churches, the missionary also would find the moral



support of such loving personal interest more precious than all the pecuniary support involved.

It may be that the Lord intends by means of this simple method to kindle a flame of devotion in the churches commensurate with the wonderful openings of his providence throughout the earth.

## Letters from the Missions.

### Northern Mexico Mission.

#### SONORA. — PREACHING BEFORE IMAGES.

MR. CRAWFORD, of Hermosillo, writes of some towns up the Sonora River which he had visited, where he had a good reception. Of one of these towns he says:—

“We held a meeting and the room was full. My Bible was lying upon the only table in the room, and it a family shrine, or at least used as such, for there was the large clay image of the Virgin adorned and crowned with gaudy dress and tinsel crown. I opened the Bible at Exodus xx, and talked to them for over half an hour upon the second and fourth commandments. Though I spoke of images, I took no notice nor made any allusion to the one at my back, close to the Bible from which I was reading. I dismissed them, but they sat still. It was then 9.30 P.M. I then explained to them the simple practice and usages of the gospel, but yet they made no move to go; so I took the hymn-book and sang several hymns alone. It was after 10 P.M. when they arose one by one, several requesting me to hold a meeting the next night. After all were gone, the owner of the house, sitting with me at the table with the image upon it, expressed the hope that we might come there and hold services, and when he learned that I had a wife and children he offered his house to us to live in and hold services. He was very kind and charged nothing for his hospitality. When we wished to retire he provided me with a mat, which I laid down in the driveway to the corral, where it would be cool.”

#### COSIHUIRIACHIC. — THE GOSPEL “TOO STRICT.”

Mr. and Mrs. Wright have just taken

up their residence at this mining town, commonly called Cosi. Of their reception Mr. Wright wrote July 9:—

“I find many who are interested to know more of the gospel of Jesus Christ, many more who are curious to know who we are and what we are going to do, and so far we have been well received by all. One man has had a Bible for a few months. The priest told him that it was one of the Protestant books and asked him to give it to him to burn. The man replied that he had bought it with his own money and did not propose to burn it, for he liked the book very well. He has seen a little of our manner of worship, and he told me that he was much pleased with it, and thought us more sincere and pure than his own church, for he says that he is a Roman Catholic still; but he says that our religion is *too strict* for him, for he sees that we never buy on Sunday, nor go to dances or bullfights, and never drink liquor, and these have their attractions for him. He prefers to remain in the old Church where he has lived for nine years and attended mass but twice in all that time. It is a much more convenient religion. Yes; and we prefer that he should remain there until the Lord Jesus touches his heart and so fills it with love that he will have no more desire for the world and the things of the world.”

#### “SOME BELIEVED AND SOME BELIEVED NOT.”

Mr. Eaton, of Chihuahua, sends an account of some days in June spent in visiting some towns northwest of Chihuahua, of which he says:—

“The people of all these places have the reputation of being very fanatical, and the priest resident in the farthest town



lately remarked to a friend of ours in Chihuahua that he had a fine field there yet, because it had not been trodden by the Protestants. Nevertheless, members of the little church in San Ysidro have relatives and friends scattered all through that region; so that, accompanied by one of them, I was lodged for two nights in the house of a sister-in-law who is married to the natural son of a late priest who was widely influential for many years. Another day in another town was passed largely in the house of Señor Mario Dominguez, a very intelligent and progressive man, who is the public schoolmaster of the place. He also is the son of a deceased priest, and has seen a little of the southwestern United States.

"In another place the village president gave us the use of the schoolroom (hardly in accordance with the laws, I imagine), where at night gathered twenty men, besides a few women, to hear the gospel set forth through various Scriptures. At another place we learned of political disagreements and disturbances. The town officers being for the time creatures of the priestly party, the president would not touch our printed invitation to the services, nor even promise us the protection guaranteed by the reform laws, abruptly locking his office-door in the face of my helper. The school-teacher would not listen to what I had to say about textbooks nor ask me to be seated. The one policeman did what he could to draw off my hearers from an impromptu conversational meeting in a corner store, and to stir up feelings of hatred against us. Yet at night, in the parlor of a respectable house granted us through the influence of a friend in M—, more than a dozen leading men, including the late president and school-teacher, who had been removed through interference of the state government, met together to hear the truth. While the helper and I read and expounded from the bulky volumes of the Roman Catholic Bible (which few of these people have ever seen), the ex-president and an intelligent merchant followed the pages of our own version, expressing themselves

as entirely satisfied as to the substantial agreement of the two.

"On the following morning at mass, it being Corpus Christi day, these men who had harbored the heretics were declared excommunicated, and the excitement was intense, but we were well on our way homeward. And from what our host and the ex-president have said to us this week in Guerrero, we believe the gospel will be heard again soon and under more favorable auspices in that very town."

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### **East Central African Mission.**

#### **A HOPEFUL OUTLOOK.**

MISS JONES arrived at Kambini on the seventeenth of May, and was most cordially welcomed, and commenced immediately the study of the language. Mr. Ousley reports many interesting items in reference to religious interest among the natives. A prayer-meeting has been established, which is well attended, and in which many take part. It is not thought best, at present, to speak of all the hopeful indications which give cheer to our missionaries. They desire to yet further test the inquirers before speaking of their hopes in regard to them. Mr. Ousley writes from Kambini, May 29:—

"The work of the past three months' school has been encouraging. And the attendance upon the religious services, daily and on the Sabbath, has been much larger than formerly during the days of vacation. During the past month and a half we have observed, among those who have come under our constant religious instruction, considerable religious interest. We feel quite hopeful for some who attend our services with as great regularity as the majority of Christians attend the services of the sanctuary on the Sabbath in the States. We feel that we have in our midst those who may be regarded as, at least, 'bruised reeds' and 'smoking flax.' Pray that the flame may be so enlarged that many may be brought into the full light of the sons of God.

"The bell, the gift of Fisk students, finally reached its destination March 17.

Its arrival was hailed with much joy by us, as also by the people, who gave vent to their feelings by several joyful shouts when the bell was set up and Mrs. Ousley rang forth the first peals. We find that it is a great help in calling the pupils to school and religious services. The attendance, on the whole, has been larger at all the services since the bell began to do duty."

Mr. Richards, of Mongwe, also gives an encouraging report. Their services are well attended, and among those who come now to these services are some soldiers quartered near the mission station. All who are not on duty, together with the officers, are usually at the Sunday meetings. They are well dressed, and Mr. Richards says that usually, though not always, they lend their influence in the right direction. At the time of his writing, May 24, the thermometer stood at sixty degrees, the lowest point ever noted by our missionaries in that vicinity.

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#### Zulu Mission.

##### CHURCH DEDICATION. — ADDITIONS.

OUR readers will remember the account of religious interest at his station given in the July *Herald* by Mr. Wilder, of Umtwalume. Mr. Tyler sends us an account of a recent visit he had made at Umtwalume, at the time of the dedication of the new church building. He says:—

"It is plain but substantial, seventy feet by twenty-eight feet, with stone foundation, walls of burnt brick laid in mortar made of marble which came from a quarry twenty miles distant, plastered with the same, and washed with cement. The natives themselves assumed the entire responsibility of this enterprise, promising to pay more than \$1,000, a good part of which has been collected. I have never known a company of natives take hold of a similar enterprise with more zeal, self-denial, and unanimity. Considering the difficulty with which they obtain even small sums of money during these hard times, and the distance they live from market, I can say they have acted nobly.

"On the day of the dedication more than five hundred were packed within the walls. The church seats four hundred comfortably. I preached on Habakkuk 2: 20, 'The Lord is in his holy temple,' etc., and even the heathen people gave undivided attention. After the sermon it was interesting to behold the parents bring to the place of offering their little children, each having in hand a threepence or sixpence for the Lord's house. Of the forty-five dollars contributed on that day only six coppers were presented. Mr. Wilder, their missionary, had told them that in the account of the building of Solomon's temple he had not read of contributions in copper, but in silver and gold. The most interesting part of the day was the afternoon service, when forty-one natives, mostly adults, were received to church fellowship, thirty-nine on confession of their faith, and two restored. Thirteen infants were baptized. Many of those who were received into the church were parents. There has been more than usual religious interest at Umtwalume for eighteen months past, and the above accession to the number of God's people is one of the results. The sacramental season, which crowned the services of the day, was exceedingly tender and affecting."

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#### Mission to Austria.

##### BITTER HOSTILITY.

NOT only do the Romanists oppose the work of our mission, but the ministers of the State Reformed Church are using all their influence against the preaching of evangelical truth. Mr. Clark asks earnestly that many would pray for his flock, that "we may have great patience, wisdom, and faith under the relentless fire of persecution." Under date of June 27, Mr. Clark says:—

"One of the trying things of working in this country is the surprising need of fighting the same battle over again in every county, or part of a county, where we begin work. These difficulties are thrown in our way to discourage us and to frighten the people. In one place, on the false

charge from a priest that our helper was preaching socialism, the chief man in a small county has forbidden any one but actual members of our church to attend the meetings. We appeal and shall win; meanwhile the priest rejoices in his temporary triumph and in scattering false reports about our work.

"In Pisek the mayor and city council go out upon the streets and entreat the people not to attend our meetings. All poor people receiving any alms from the city, if they attend our meetings, forfeit thereby all support. A mechanic there who joined our church lost his place. The enemy in Pisek has succeeded in reducing an audience of over one hundred souls to twenty-five. To be a true follower of Christ in this land costs much self-denial, yet we move forward in firm hope and trust. Meetings in most places are well attended."

#### SHORT HISTORY OF A GOOD WORK.

"On June 3 I preached twice in Stupitz and had the pleasure of receiving to the church five former Romanists. Four of them are firstfruits from a new out-station, Dubec. A long and interesting story of this work I must, for want of time, describe in five sentences: (1) Earnest spiritual conversation with two persons in a railway-train. (2) Their invitation to visit them in Dubec accepted. (3) Occasional preaching in Dubec — ridicule, hissing, preacher interrupted, windows broken by opposers. (4) The gospel wins its way — attentive hearers secured. (5) Sound conversion of four persons and their reception to the Stupitz church."

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#### *Western Turkey Mission.*

##### THIRTY-FOUR YEARS IN CÆSAREA.

REV. DR. FARNSWORTH, of Cæsarea, writes under date of June 16: —

"I have not time to speak of the work in detail. I have now visited sixteen of our preaching places and almost without exception have found the congregations and the schools in good condition, and presenting unusual evidence of progress.

It is thirty-four years to-day since we arrived in Cæsarea. What cause for thanksgiving we have for God's wonderful goodness to us! What changes have been wrought! The little band of fifteen or twenty despised and persecuted ones has grown to be strong and very influential. Two days ago the 'Argeus High School' held its commencement exercises in the large Protestant church in Cæsarea, perhaps the finest Protestant church building in Turkey, and for seven hours the great audience-room was packed by a deeply interested and attentive audience. The pasha (governor) and other prominent officers, civil and military, were present a part of the time. A class of nine graduated from the school and some of them give promise of great usefulness. This is one of the many evidences of the great changes that have taken place in these thirty-four years."

Mr. G. H. Gregorian, a recent graduate of the Chicago Theological Seminary, on his return to his native land reached his field of labor, Yozgat, an out-station of Cæsarea, April 5. He writes: —

"Our work is hopeful, showing signs of progress already, and giving promise of still greater progress in the future. Our meetings for preaching are crowded. We have two sunrise prayer-meetings during the week. The people attend these meetings in large numbers and take part in them. Not a minute during the hour is lost. Our school-work is also encouraging. The plan to establish a high school here has been approved by the annual meeting of ministers and missionaries. Since the coming of our new teacher, the number of pupils has increased from thirty to eighty, and we hope for a still larger increase. The work is hopeful and the harvest is ripe in all directions."

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#### *Central Turkey Mission.*

##### IN THE WAKE OF FAMINE.

WHILE there is sore poverty in many parts of Central Turkey, some of our missionaries think it may properly be said that the famine is over. Others think



that there will be need of outside help for the class of people who have been too poor to plant for a harvest. Mr. Marden, under date of June 2, says that on the Cilician plain, about Adana, the harvesting of barley and wheat was then going on. "The poorer people follow the reapers and glean the grain that is left on the ground. There is comparatively no beggary or suffering from hunger in this region. The keenest suffering is in the villages north and west of Marash, where it will be yet a month and a half before the grain crop is harvested."

Of the distress of the people in the region last named, as it was in the latter part of April and early in May, Mr. Marden sends an account which we give here, that it may be known what experiences our missionaries have passed through:—

"Although there had been heavy rains and the grain crop was hopeful, and work in the vineyards and fields had opened, yet labor was so cheap and food so high that many men would eat the entire amount of bread they could purchase with their daily wages, leaving nothing for their families. The great mass of the people are small mechanics, weavers, and shopkeepers, and there was yet no revival of their business.

"When I arrived at Marash from Mersin, the hungry multitudes began to gather round my door. There was the same uncertain step, pinched face, sunken and glassy eye,—sure proof that hunger is gnawing out the very life. I had in hand a few liras from private sources which I could use at my own discretion. I spent a week in examining, as far as possible, individual cases, and especially those poor, starving fellows that came dragging in from the villages in the Taurus; and when I was satisfied that the families at home were actually starving I gave a ticket for a peck of wheat. Many a poor creature would spring forward to throw his arms around me and try to kiss my hand in gratitude for the new lease of life to him and his loved ones.

"The state of things in Marash was bad

enough, but fearful reports reached us from the villages, especially to the north and west of Marash. On May 15 I started on a tour, visiting Zeitoon, Yarpooz, Göksun, Keredge, Geben, Underoon; and am now (May 29) at Pazar, and shall go to Sis to-morrow. At Zeitoon the people had lived all winter upon the grants made them in consequence of the great fire, but now hundreds of families were entirely without food. I could do but little for such a multitude. With the aid of the leading Protestants I selected fifty families and gave them a peck of wheat apiece by ticket.

"I then went to Yarpooz. I had given relief twice to this place before, but it was now worse off than ever. Almost the entire population were living upon boiled thistles, with nothing else whatever; and the Moslem villages on the plain about the town were in the same condition. In one village trustworthy reports claimed that sixty families were in bed, too weak to rise for lack of food. In another village the starving were trying to keep soul and body together with bread made of a mixture of earth and cracked wheat, but the people were wandering about over the mountains everywhere in search of thistles, or browsing the bushes like goats. I took a careful list of the most desperate cases till I made the value of ten liras of wheat, and distributed it by tickets to all classes without regard to race or creed.

"At Keredge, near Göksun, the people seemed to suffer most. Here were seventy-five houses of Armenians; no Moslems. Children of ten years were wrinkled and shriveled like old men of ninety. The poor ate boiled thistles, but the wealthier added salt and sometimes sour milk. Here I distributed my last five liras in tickets, and the poor creatures who received them started off like a flock of sheep three miles to Göksun for their peck of grain.

"I then left the famine region, turning southwest, and rejoiced that there is now and has been no special suffering in Geben, Underoon, Pazar, and in the adjoining villages."



## Marathi Mission.

### THE GAINS OF THE YEAR.

FROM the annual report of this mission we take the following summary as to gains:—

“It is satisfactory to note that in most of the departments of our labor there has been substantial growth during the year. The number of persons received to the churches on profession of faith is 157. This number has been exceeded but four times in the history of the mission. But there have been 59 adults baptized, but not received to the communion of any church. This is an unusually large number, and added to the previous number it makes 216 persons, which is larger by 30 than the combined number of any previous year. The net gain of communicants is 62, and the whole number at the close of the year is 1,838. Of these, 1,046 are males and 792 females, and the number of readers is 1,025. One hundred and seventy-nine children have been baptized, and 31 from this class have been received to full communion. The whole number of baptized persons at the close of the year was 3,093, which is a gain of 188. The contributions of the churches were \$1,433, or about \$82 more than in 1886. With one exception, this is the largest sum ever received in one year. There is one more church than last year, while the number of pastors is one less. By the graduation of a class from the theological seminary, the number of licensed preachers has increased by five, and the number of Bible readers is somewhat decreased. Three more Bible-women and eleven more schoolmasters have been employed than during the previous year. But the number of schoolmistresses has decreased by four. An additional medical catechist is employed at Rahuri. Our entire corps of native agents numbers 259, which is a gain of 14 upon last year. Our day-schools have increased in number by 12, making 111, while the whole number of pupils is 2,381, a decrease of 142 upon last year. We have 82 Sunday-schools, a gain of six, with 2,656 pupils,

which is a gain of 317. We are grateful, therefore, that, although the number of pupils in our day-schools has diminished somewhat, yet nearly every other important column shows a substantial gain.”

Miss Lyman reports that in Parel, a suburb of Bombay, where ten months ago the name of Christ was not known, a native helper holds Christian services at which 80 men and boys are assembled. In February last 22 persons united with the church at Sirur.

### CHRISTIAN ENDEAVOR SOCIETIES.

Mr. E. S. Hume, of Bombay, reports that since November last he has had an inquirers' class of twenty-seven, more than half of them from the school. Six of these have already been received to the church. Mr. Hume says:—

“The hall where our weekly prayer-meetings are held is so crowded that some have always to sit outside. The average attendance latterly must have been 80 or more, and I have counted as many as one hundred present. There are nearly 150 members of our three Christian Endeavor Societies. At the monthly meeting of the adult society, which was held last Thursday, a larger number than ever before were reported as actively engaged in volunteer Christian work, such as preaching and teaching in Sabbath-schools. I have never seen any congregation at home or in India so zealous in the Master's work. Our church is made up almost entirely of young people gathered in during the past ten years. There are not ten members fifty years old.”

From Ahmednagar, Mr. R. A. Hume writes:—

“A month ago a society for Christian Endeavor was organized in connection with our Ahmednagar church, after I had preached on ‘My Father worketh hitherto, and I work.’ The pastor is president, and our most active young men are members. As yet no young women and girls have joined, but they will have an organization of their own or will join this. The society has four sections: first, to conduct preaching and prayer-meetings;

second, to conduct Sunday-schools for non-Christians; third, to induce people to come to all religious services; fourth, to help the sick and poor and backsliding. Each section has a leader who is to serve for three months. Day before yesterday the society met for its first monthly meeting at our house. The Sunday-school section reported much activity. It is now conducting five Sunday-schools for Hindus, which it has started within the month, and besides has taken charge of the Sunday-school connected with the high school. It is now the hot season and vacation in all our schools. But after vacation a good deal more work will be undertaken. I hope to organize Christian Endeavor Societies in my village churches also."

#### A NATIVE PASTOR.

Mr. Harding, of Sholapur, writes of the ordination at Watwad of Yakob Raghoba. He says:—

"Watwad is about sixty-five miles north-east of Sholapur, in a native state, the Mogalai, or the kingdom of Hyderabad. The work began there fourteen years ago. The first converts showed a simple faith and a steadfastness that was somewhat remarkable, and these characteristics have increased rather than diminished in the more recent converts. From the first there has been much indigenous work in this region. Andrew has found Simon, and Philip has brought Nathanael, until now there are over 90 communicants and nearly 70 baptized children, and these are living in 15 different villages. Nearly all keep the Sabbath and meet together for worship. Some have for years been accustomed to walk from three to five miles and back every Sabbath in order to attend divine service. From the more remote villages they come only occasionally to Watwad, but they have a simple service by themselves of reading, singing, and prayer. A good many adults have learned to read, though they have never been to school. On a recent Sunday one woman came twelve miles to the service, and one man walked not less than twenty-five

miles, and they were both over sixty years old. The man said, with a beaming face, it was good to meet with Christians again, he had been so long among Satan's people."

At a later date Mr. Harding sends an extract from a letter from Yakob, in which this native pastor speaks of the religious work that had been progressing at Watwad:—

"Several decided to give up the use of tobacco, chewing and smoking, and the money ordinarily spent in that way they would hereafter put into the contribution plate. Nursu said he had some tobacco on hand, which he should sell and give the proceeds to the Lord. Kundalik gave up to me his snuff with the box, and said that he had determined to be more earnest hereafter in the Lord's service, and it seemed as if many brethren formed new resolutions that day."

Mr. Harding also reports concerning the native of whom he wrote in the *Missionary Herald* for June, 1887 (page 232), who was formerly a thief, but now a man more trusted than any other in his village, giving the following incident as illustrating the remarkable character of this man:—

"His changed life had so impressed two young men of the village that there were serious fears that they would become Christians, and the leading men of the town decided that Nursu must either give up his Christianity or leave the place. For compensation as village watchman he received each evening an amount of bread and other food, and also a certain portion of grain in time of harvest. At a general meeting he was summoned and told that they had determined to dispense with his services. They would give him no more bread at night, and they did not want him longer as watchman. But he did not seem to be at all disturbed, and replied that they could do what they chose; in fact, he would thank them for whatever they did. But they said, 'What will you do? How will you live? Will you not complain to your missionary or appeal to the government?' 'No,' he replied, 'I shall do neither. I shall tell my

God about it and wait and see what he will do for me. He knows what I need and will in some way provide for me. But if the worst comes, and I have nothing to eat, I will just turn my face towards heaven and deliver up my soul to God. But I shall not give up my religion.' After such a declaration it was not strange that the villagers finally decided that he might retain his work."

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### *Ceylon Mission.*

REPORTS from this mission are encouraging. Additions are being made to the churches and there has been a manifest increase of interest in religious things. Mr. S. W. Howland, of Jaffna, refers to the effect produced by the brief visit to their churches of the deputation sent out by the English Church Missionary Society to India and Ceylon, and also by the presence of Rev. Messrs. March and Porter, of Massachusetts. He writes:—

"We have all felt the benefit of the visit of the missionaries from England, Rev. G. C. Grubb and Colonel Oldham. They gave only one day to our field, but many of our people, both Christians and others, attended the services they held in town and at Nellore, and seem to have been led to realize their own needs and to make a deeper consecration. Some also were led to a decision. We hope the good impression made may be but the beginning of better things. All the services were well attended, and some of them very impressive. Their special characteristics were earnestness and scripturalness. The visit of Messrs. March and Porter in December did our people much good, although they did not come for evangelistic services. All these links that bring us into closer union with the home churches and bring them more directly into contact with the heathen world are a great means of grace, for the outpouring of the Spirit is to be in answer to the prayers chiefly of the Church as a whole, and the more we can have of such visits the more we may expect the work to advance."

### *North China Mission.*

MR. AIKEN, of Peking, writes of a two weeks' tour among several out-stations beginning at Pai-Mu-Ch'iao, about eighty miles south of the capital. He found an interesting work at several of these places, and baptized a number of converts.

Dr. Ingraham, of Tung-cho, speaks of the death of one of their most earnest native helpers, Wen K'ui, who, when a child, was thought to be dying and was dropped at Mr. Chapin's gate. In early life his family had been reduced to poverty by famine, and he was carried around the streets by his older brother in a starving condition, to excite pity and to secure alms. When found by the missionaries he was cared for and nursed, and became one of their most approved helpers.

### THE WILLIAMS HOSPITAL.

This institution, located at Pang-Chuang, is under the care of Dr. Peck, and the annual report gives the remarkable fact that in the hospital and dispensary 9,218 persons have been treated; of the new patients 4,106 were males and 1,809 were females. These patients were drawn from a large area of country, hundreds of them having come from fifteen to fifty miles; twenty of them came over two hundred miles, and two over three hundred and thirty miles. These patients are generally poor, bringing a few cakes and a little grain, and cooking their own food while at the hospital. Daily morning prayers are held in the men's waiting-room, and near noon, when the greatest number are gathered, the missionaries and their associates address them, and afterwards enter into conversation with individuals. Pang-Chuang is a small village, but Dr. Peck says:—

"It is the objective point of many a weary pilgrimage. The fortunate ones come on carts or wheelbarrows, or riding donkeys; occasionally carried on stretchers, like a man who was brought a few weeks ago, carried by eight men a distance of about seventy miles. We have just dismissed him cured. Were one to ex-



amine the lists of these patients to ascertain how many of them had become Christians as the result of their coming here, and estimate the importance of what we are doing by these numbers, he might feel disappointed. We are sometimes surprised ourselves that out of the numbers of intelligent and interested listeners in the waiting-room, many of them returning home grateful for benefits received, there are not more enrolled as Christians.

“But then our native Christians are often surprised when they learn from us that there are those even in America who do not believe in God and do not love and worship him. It used to be so at least; and if it be so hard to convert men when the claims of religion are almost universally acknowledged, why should it not be doubly so here where the foreigner himself who brings the gospel is an object of suspicion and dislike?”

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### Shansi Mission.

#### THE FIRST DROPS.

MR. PRICE reports that at Tai-ku there have been recently five applications for baptism, but it had been thought best to form a special class for the instruction of the applicants, and so give them a more careful testing. Mr. Clapp, of the same station, writes of hopeful impressions made upon several men who had been received into an opium-refuge under his care. From Fen-chow-fu we have a brief message from Mr. Stimson, which supplements the account of the four baptisms and the burning of idols given by Mr. Thompson in the last *Herald*. Writing April 5, Mr. Stimson says:—

“To-day another family burned their wooden and paper gods and asked for baptism, one an aged woman, the mother of one of those baptized last Sunday, and a younger son—a nice-appearing man whose wife is dead. He has two young sons. The wife of the older brother whom we baptized also requests admission, but we do not deem her case so hopeful as that of her husband’s.”

### Japan Mission.

REPORTS are still coming of large additions to the churches. Mr. Allchin writes, June 5, of twelve persons received to the church at Nara, four at Koriyama, and nine at Osaka. Dr. Learned, of Kyoto, sends word that, on June 17, sixty students of the Doshisha were baptized, making 141 from the institution baptized within the school year.

#### NARA. — A NEW LIFE.

Dr. Berry, of Kyoto, writes from Nara: “This old city, for seven reigns the capital of Japan, and now boasting of its ancient temples and bells, its ‘Great Buddha’ pagoda, and history of a prosperous past, is slowly but surely coming under the influence of the gospel of our Saviour. Mr. Neesima’s younger brother has for some time been faithfully laboring here, winning the confidence and respect of all classes, and he now has a company of sixteen baptized Christians and a regular congregation of about sixty souls. The American Episcopalian Mission have sent here one of their number, who has now a private English school in the city, while he makes judicious efforts to present the truth to his pupils. Cordial and helpful relations exist between these brethren and our own. Miss Colby, of our Osaka station,—active and earnest, and striving in Miss Gardner’s absence to do the work of two,—is now here on a missionary tour to Ise. She stops over here and at Koriyama, a city of 15,000 people, about three miles away, and where work has long been done from Osaka to help forward the work and cheer the workers. The social influence in the work is at once seen by the calling of the daughter of one of the judges of the local court, with some of her young lady friends, on Miss Colby, which call of course she returns, and extends her visits to others of like rank. To-day a ladies’ sociable is being held, to which Miss Colby and Mrs. Berry have gone, and last evening a meeting of those connected with the court and their immediate friends was held, addressed by Mr. Neesima and Miss Colby.

“The new life that is stirring the nation



is influencing the leaders of the city, and in spite of its broad-hatted pilgrims, its shrines and its conservatism, these leaders are in sympathy with the new life of the land. The relation of the place to Osaka and to Kyoto makes it possible for workers to come from either city. Two of our Doshisha students speak here to-night."

#### HIKONE AND NAGAHAMA.

Dr. Gordon reports, under date of June 2, two absences from his duties connected with the Doshisha, on evangelistic work:

"My first outing was across Lake Biwa to visit our two little churches at Nagahama and Hikone. A 'lecture meeting' had been arranged for at the latter place on Saturday afternoon, and our ride on the little steamer was finished just in time for it. Of course you know that this is the largest, most famous, and perhaps most beautiful lake in Japan. It is nearly fifty miles long and varies from five to twenty miles in width. The day was perfect, with just enough wind to set the waves dancing in the sunshine. Mounts Hiya and Hira to the left, and the still higher Ibuki to the front of us, with the rich and varied green of field and forest, made a scene never to be forgotten.

"The meeting was held in a theatre, which was closely packed. The number is said to have been eight hundred and fifty or more, and from two to five P.M. they quietly listened to the addresses. Dr. Nakashima, the leading physician of the place, Mr. Kishimoto, a graduate of our school and now a teacher in a government school in Hikone, Mr. Sharp, an Englishman who teaches in the same school (who spoke through an interpreter), Pastor Hori, and myself were the speakers. In Mr. Sharp's presence and help we had an illustration of what Christian teachers in government schools can do to aid missionary work, and you will understand how we rejoice in the promised success of the effort which the Young Men's Christian Association of the United States is making to put Christian young men of thorough training in Japan, so that they

can fill some of the loud calls for English teachers in Japanese schools.

"We found that a strong interest had recently sprung up in the Hikone church in regard to a new church building. This came to a head on Sunday, when \$280 of the \$400 needed were contributed. The amount was a great surprise to them, but was accepted with tears of joy as an answer to prayer. They hope to have a building at no distant day. It goes without saying that the missionary on such trips has a specially good opportunity to dispose of any surplus benevolent funds which may be burdening him. It is the policy of our Board not to aid in building churches for the Japanese, and the policy is a wise one; but I have often thought that if we had a small fund to lend to weak churches temporarily, it would be a great boon to them. The need of better church buildings is being felt more and more as the better classes become interested in Christianity.

"That afternoon we went on to Nagahama, where another theatre-meeting was held, with three hundred and fifty hearers. Four years ago, at the organization of the church, a meeting was held in this same theatre. To-night our first speaker was Mr. Ishibashi, evangelist in Tsuruga, and I was not a little interested and encouraged to be told by him that at that former meeting he learned the A B C of Christianity."

#### A CONGREGATIONAL CONFERENCE.

"My second outing was to Osaka, to the annual meeting of our *Kumi-ai*, or Congregational, churches. About fifty pastors and delegates were present, and I have never seen in conference or presbytery a more earnest and orderly body. Reports were made from all parts of the field, showing marked religious interest almost everywhere. On Thursday, the tenth anniversary—how quickly time flies!—of the Japanese Missionary Society was held in the hall erected by the gifts of the Young Men's Christian Associations of the United States and Great Britain. It was these wise gifts that made it possible for

twelve hundred persons, mostly young men and women, to meet together to celebrate this joyful occasion — this occasion which registered so great an advance in the kingdom of Christ in Japan. I am sure no one could have asked a more inspiring occasion or audience. Ten years ago, according to Mr. Neesima's report, which now lies before me, the contributions of the year were \$71.69; the expenditures, \$69.90. The evangelists were nine of our students who went out only for a few weeks in their summer vacation. The churches then were nine in number, with a total membership of not far from 250. With the missionary spirit then manifest, the churches have increased to about forty, with a membership of seven thousand. During the past year the work of this society — not the work of the churches — has been carried on *throughout the year* in the important cities of Kumamoto, Yatsushiro, Takanaabe, and smaller outlying places on Kiu-shiu; in Kochi (now an independent, self-supporting church), Takamatsu, and Marugame in Shikoku; in Onomichi, Tottori, Nara, Otsu, Tsu, Tsuruga, and Fukui in central Japan; and in Tokyo, Fukushima,

Wakamatsu, Mizusawa, and other places in eastern Japan. The Christians gathered by these evangelists now number 638, eighty per cent. of whom were baptized the past year. The average number of hearers was 1,089, and of Sabbath-school pupils, 706. Part of the necessary funds were contributed by the Board, but aside from the gifts of the people in these several localities who usually pay rent and other running expenses, the Japanese churches contributed over \$900 for this work.

"I have been curious to note the subsequent history of those young men who first went out, and of the places to which they went. Two have gone to their reward; five are pastors, two of whom add the work of teaching in important Christian schools; another, the editorship of our best weekly and monthly Christian journals; another is a teacher in our school; and the last, after several years in America, I know nothing of. In seven of the nine places these men have visited there are now self-supporting churches, and they claim at least seven other churches as their children."

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## Notes from the Wide Field.

### ROMAN CATHOLIC MISSIONS.

REV. JAMES JOHNSTON, who was secretary of the General Missionary Conference, has given, in the *Handbook of Foreign Missions*, issued by the London Religious Tract Society, an interesting and valuable article on Roman Catholic Missions. The information given was obtained from the *Manual of Church History* by Alzog, and also from the *Missiones Catholice Ritus Latini* published in 1886. It will be seen from the table given below that, although Roman Catholic missions have been carried on from two to three hundred years and in some instances are quite vigorous, they are fully matched by the foreign missions of Protestants, which began, on a large scale, less than one hundred years ago. There are in the Romish Church a large number of missionary societies, but they are all under the direction of the Propaganda at Rome. One of the most marked methods of prosecuting work is by the establishment of missionary colleges, in different parts of Europe, for the training of men for particular fields of missionary work; such as the Chinese College at Naples, the Central African Seminary at Verona. It must be borne in mind that, from the beginning, Romanists have presented a variety of motives to induce men to become adherents of their faith, and that the submission to baptism has been in many places the only prerequisite to enroll-

ment as a Christian. Their roll of converts includes large numbers who know and care little for any form of Christianity. The notion which is entertained in many quarters that the Romanists are prosecuting their missions with marvelous energy and success will be a good deal modified by the sight of the following table, which Mr. Johnston has drawn from the *Missiones Catholicæ* for 1886:—

SUMMARY OF ROMAN CATHOLIC MISSIONS.\*

DIVISIONS.	India.	Indo-China Peninsula, etc.	China.	Regions adjacent to China.	Oceanica and America.	Africa and its Islands, etc.	Total.
Adherents . . . . .	1,183,142	674,317	483,403	77,254	114,845	210,000	2,742,961
Churches and chapels .	2,677	1,668	2,429	227	360	200	7,561
European missionaries .	996†	342	471	416	180	417	2,822
Native missionaries . .	93†	378	281	..	..	..	752
Elementary schools . .	1,566	..	1,779	..	205	954	4,504
Elementary scholars . .	64,357	21,166	25,219	..	..	..	110,742

\* Deducting those returns which cannot be fairly classed under modern missionary work.

† There seems some obscurity in the table from which these figures are taken, possibly from some of the returns not distinguishing native from European missionaries. The numbers are combined in the total (1,089) under the column for Europeans. It is probable that there are rather more native and fewer European missionaries.

## ITALY.

A NOVEL ALLY FOR THE BIBLE SOCIETY. — Under this title the correspondent of *The London Times* reports from Milan that Signor Sonzogno, the proprietor of the leading daily newspaper, the *Secolo*, is about to issue a popular edition of the Bible in half-penny numbers. The paper and type are to be excellent, and about one fifth of each page is text and the rest notes and illustrations. The cheapness of the book is such as to bring it within the reach of all. Signor Sonzogno undertakes this work not in the interests of religion but apparently as a commercial venture, yet believing that the Bible tends to promote liberty. In his paper, the *Secolo*, he uses the following remarkable words: "There is one book which gathers up the poetry and the science of humanity, and that book is the Bible, and with this book no other work in any literature can be compared. It is a book that Newton read continually, that Cromwell carried at his saddle, and that Voltaire kept always on his study-table. It is a book that believers and unbelievers should alike study, and that ought to be found in every house. The text will be that of Martini, translated from the Vulgate, and care will be taken to insure accuracy." This edition cannot be hindered by the Church of Rome. It cannot be said that it is circulated by Protestants or by foreigners, and it will be a breach of the new penal code to interfere with the liberty of publication. There surely is hope for Italy in this enterprise.

P. S. — Since the above was in type, a letter from Dr. F. A. Noble has appeared in *The Advance* giving further account of this Italian edition of the Bible, stating that 50,000 copies of the first number were sold in one week. The parts, of eight pages each, are to be found at all the news-stands, and are sold for one cent.

## LABRADOR.

THE SAILING OF THE HARMONY. — Near the close of the London Missionary Conference *The Harmony*, the missionary vessel of the Moravian Brethren, set sail from London upon her annual voyage to Labrador. The present is the fourth vessel which has borne the name of *The Harmony*. It is a bark of two hundred and fifty tons,



and this will be her twenty-seventh voyage. The first vessel went out in 1770. In the long record of one hundred and nineteen annual voyages, passing to and fro with missionaries and supplies, no boat has ever been lost, nor has there been any serious accident. This is a remarkable statement, and we cannot wonder that the Moravian Brethren regard their vessel as under the direct care of divine providence. This year a member of the committee goes out for an inspection of the missions, and a Mr. and Mrs. Martin go to commence labors in Labrador.

#### MADAGASCAR.

MISSION SCHOOLS. — The *Chronicle of the London Missionary Society* for July has an interesting article on the elementary schools as organized and carried on by the agents of that society in Madagascar. The growth of these schools has been extraordinary. Twenty-five years ago they numbered seven, with 365 scholars; in 1886 they numbered 1,005, with 102,747 scholars. Some of these schools, however, are under the care of the Friends' Foreign Mission, which coöperates heartily with the London Society. The several provinces are divided into districts, and each district has a meeting-house, used both as a church and schoolhouse. Most of them are built of adobe with thatched roof, and are very plain buildings with mud floors. The school outfit consists of a few lesson sheets and textbooks for the teachers' use. The pupils, however, provide themselves with the primer, a copy of the New Testament, the native Christian newspaper, a catechism, grammar, and geography. There are six standards according to which these schools are regularly examined by their superintendents. The teachers are supported in part by the natives. The object of these schools is to teach the children to read the Bible, and in this they succeed, and so these schools become the chief auxiliary to the direct preaching of the gospel. The coming generation of the Malagasy will have as a foundation not only an ability to read the Scriptures, but also a fair knowledge of gospel truth.

MARTYR COMMEMORATION. — On March 28 there was observed in the Memorial Church at Antananarivo the thirty-ninth anniversary of the event which the church was built to commemorate. The large building was crowded to excess, the services lasting from three to four hours. The story relating to the early martyrdoms on the twenty-eighth of March, 1849, was rehearsed; how that on that day four Christians were burned alive and fourteen were hurled from the summit of the precipice on which the Memorial Church is built. Many of the older Christians, including relatives of the martyrs, were seated on the platform and took part in the services. This commemoration of the faith and zeal of the early Christians will, it is believed, help much in stimulating the spiritual life of the present generation of the Malagasy. Various reports are sent of large meetings which have recently been held in different parts of Madagascar, indicating a quickened spiritual life on the part of the people. Yet in some sections of the great island the people are still unsupplied with missionaries and are constantly calling for them. A native pastor said to a visiting missionary not long since: "We look across to yonder road [the main road from Antananarivo], and when we see a palanquin we have exclaimed for many a long year, 'The missionary has come at last!' But no." Pointing to his hair, he said: "When my hair was yet black and my teeth were sound, we were always looking out for the missionary, and now you see I am a gray-haired old man and many of my teeth are gone, and yet no missionary." But these people, though their longing is not gratified, still hold fast to their Christian faith and are doing what they can to evangelize their neighbors.

#### AFRICA.

MR. GORDON AT UGANDA. — The telegraph has already reported that Rev. Mr. Gordon, who took Mr. Mackay's place at Uganda, has been in great peril by reason

of the increased hostility of the young king Mwanga. A letter from Mr. Gordon in the *Intelligencer*, dated November last, is of greatest interest. He says that for some time the king has prohibited the people from coming to learn to read, though if full liberty were granted there would be work enough for many missionaries. Yet the people come though they know that the wrath of the king would fall on them if their attendance should be known. Several persons have been marked out by Mwanga for destruction, and if they should be seen by him it would be certain death to them. Nevertheless these proscribed men do come to Mr. Gordon occasionally, and many attend the services on the Sabbath, so that the chapel is fairly filled with worshipers. Mwanga has said that now he is the king he wants to hear no more of the religion of Jesus Christ till he is old and soon to die. It will be remembered that he was once a pupil in connection with the Roman Catholic mission.

A letter written by Bishop Parker shortly before his death speaks of a letter which he had sent King Mwanga with a view to future security to the mission and to the removal of restrictions upon the converts. The bishop wrote the king in a friendly way, telling him that the English people were much grieved at his having murdered Bishop Hannington, but that Christians forgave their enemies and that they would forgive him. As to the reception of this letter we learn that it was read in open court by the Roman Catholic missionary, Lourdel, and was favorably received. But later a letter came to him from the Arabs on the coast, stating that the Germans had taken possession of a large portion of land, and that the English also had annexed a section including Uganda. This greatly excited the young king, so that Mr. Gordon says that Mwanga has given him to understand that he is a prisoner, and that he will not be allowed to depart unless a white man comes to live in Mr. Mackay's house. The object seems to be to have some one as a hostage whom the king can kill if he finds that the English are coming to avenge the death of Bishop Hannington. Mr. Gordon writes that he has a sense of security, though the king might quickly kill him under certain circumstances. His only peril seems to lie in the possibility that some rumor may reach him that the English soldiers are coming against him. It is said that he laughs at the idea that the English are not coming against him because they are forgiving in spirit, believing that they do not come simply because they are afraid to. He has made great demands for gifts from Mr. Gordon, and the situation is complicated somewhat because Mr. Gordon seems to have but little more that he can give. Altogether the outlook to human view is not hopeful, but the Lord reigns and can accomplish his own plans. Since the death of Bishop Parker and Mr. Blackburn the call for reinforcements from this mission is pressing—indeed, it is piteous.

UNION IN SOUTH AFRICA. — In South Africa the two countries called the "South African Republic," formerly the "Transvaal," and the "New Republic" are negotiating a treaty by the terms of which they form themselves into one State. The New Republic joins itself to the South African Republic and its territory becomes an integral part of the latter. It will be incorporated under the name of the District of Vryheid, and its representatives at the Volksraad will be appointed as they are in the other districts of the Transvaal. The approbation of the English government is awaited. This New Republic is a small section of about sixteen hundred square miles between Natal, the Transvaal, and St. Lucia Bay. There is now talk of extending the chain of East African railways from Kimberly to Vrybourg, into that part of the Bechuana country placed under the British protectorate. This will be a section of the line which will be prolonged some day towards Shoshong and even to Lobengula's capital.

TREATY WITH LOBENGULA. — We learn from *L'Afrique* that a treaty of peace and friendship has been concluded between England and Lobengula, king of the Matabele, whose country lies west of Umzila's. Lobengula pledges himself to make every effort

for a strict observance of the treaty, to make no treaty with any foreign power, and to cede no land without first obtaining the sanction of the British high commissioner for Africa. At his request the South African Republic has appointed a consul to reside in the Matabele country. Travelers from the republic, whatever their object, must get a permit from their government and send their names to the consul at Lobengula's capital. The African king asks these things in order to prevent the invasion of adventurers, and to advertise those who come without the required permit that they do so at their own risk. Differences which may arise, whether with the natives or with others from the republic, are to be brought before the consul.

COMMERCIAL RESOURCES IN THE NYASA REGION. — The British consul on Lake Nyasa has reported to his government that the export of ivory for the year 1886 amounted to about twenty-two thousand pounds. The Arabs do most of this business, and are not disposed to allow the English to meddle with it. The only other profitable export is oil-seeds, which grow abundantly in the lowlands of the Makalolo. India-rubber and fibre plants might also be grown profitably. Tea and coffee are also raised of good quality, but as yet experiments in this line cannot be pronounced successful. Cinchona has also been introduced and grows well.

ANOTHER RELIEF EXPEDITION. — A new expedition for the relief of Mr. Stanley and Emin Pasha has been organized in Paris, and necessary funds were subscribed for the carrying out of the undertaking. The expedition is to be under the command of Charles Soller, a well-known explorer, who will doubtless proceed up the Congo for the accomplishment of his work. It is now thought that the White Pasha who was seen in the vicinity of Bahr-el-Gazelle is Emin Pasha and not Mr. Stanley. Dr. Emin had suggested that if circumstances compelled him to leave his position at Wadelai he would strike for Bahr-el-Gazelle.

ON LAKE TANGANYIKA. — The London Mission on Lake Tanganyika has its centre at Kavala Island, where Captain Hore reports that the Sunday services have been maintained, though the attendance has been limited to the pupils in the schools and the young men employed at the station. The boys' school and the girls' school continue to be the chief means of reaching the natives. There is some progress in the way of general civilization. The native lads are found to be capable of training in the arts and to be receptive of the truth. A new station has been formed at Fwambo's, on high land, fifty miles south of Lake Tanganyika. The missionary at this station, Rev. Mr. Jones, affirms that while one can get fever there he also can avoid it to a great extent. Although this station is favorable to the health of the missionary there seems to be no large number of natives near it.

THE CONGO MISSION. — The American Baptist missionaries at Banza-Manteke report that the church is growing steadily and that there are more candidates for baptism. Those who have confessed Christ are standing firmly. The church has chosen two evangelists, agreeing to support them, although one of them, the chief's son, refuses to receive any pay. Seven people are reported as having been put to death because of their Christian faith, and the Christians were much tempted to retaliate upon their enemies. They were taunted because they did not seek to revenge the martyrdom of their associates. One man reported that it took him three weeks to get the victory over himself in this matter of seeking revenge.

#### CHINA.

THE SECULAR ARM. — The American Baptist missionaries at Swatow, after a good deal of consideration, have resolved not to appeal henceforth to foreign consuls for the protection of Christian converts. They think that the appeals to foreign officials, made



in behalf of Christians as against their neighbors and friends, have hindered rather than helped the work; that this course has excited the hostility of the people against the Christians, and that it has led some to depend on outside help when they should depend upon themselves and the grace of God working in them. It is hoped that the churches will grow stronger under the exercise of faith and that the native officials will treat the Christians more fairly.

## KOREA.

THERE has been a good deal of disturbance in Korea of late arising from the fact that Roman Catholic missionaries insist upon doing what is offensive to the government. Preaching had been permitted by the authorities, and might have been continued indefinitely had not the Roman Catholics attempted to build a large church on a height directly opposite the king's palace, so that it would be a conspicuous and offensive object in his sight. The king offered to purchase the site or to exchange it for any other, but the offers were rejected, till finally the king exercised his authority and prohibited the erection of the building. An act similar to this was the occasion of deep resentment by the Chinese emperor at Peking, where for a long time the Roman Catholics insisted in maintaining a cathedral in offensive proximity to the royal palace. Connected with the order of the Korean king to cease the work on the Catholic cathedral was a requirement that American missionaries resident in Seoul cease preaching Christianity. This will seriously retard the work, but our Presbyterian brethren at Seoul are hopeful that the restrictions may be ultimately removed.

## TIBET.

DESTRUCTION OF ROMAN CATHOLIC MISSIONS. — The region in eastern Tibet bordering upon China, in the provinces Szchuen and Yunnan, has been occupied by Roman Catholic missionaries since 1846, and the missionaries have been steadily pushing forward into Tibet proper. In 1865 the mission at Bonga was destroyed, its houses burned, and the missionaries having been driven from that place established themselves on the Chinese side where they felt tolerably safe. It now appears that during last autumn these missionaries were severely persecuted, their houses burned and only two of the nine centres remain untouched. The reason for all this persecution is the bitter antipathy toward Christianity on the part of the lamas. The acts of violence are said to have been done directly under the eyes of the Chinese authorities, who took no steps to punish the persecutors.

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 Miscellany.

 ONE ANNUAL OFFERING FOR FOREIGN  
MISSIONS INADEQUATE.

AN excellent article on this topic in the May number of *The Church at Home and Abroad* affirms that there is a pressing need of finding some better way of contributing to the great cause of foreign missions than by an annual church collection. The objections to this system are well stated as follows: —

“(1) Assigning but one Sunday to each object tends to reduce all to a common level. An earnest and timely plea on the

part of the pastor may overcome this difficulty in a measure by magnifying the importance of the larger schemes, whose necessities are the greatest because their work is the widest. But with very many a collection is a collection, whatever the purpose for which it is taken, and they give with but little discrimination. (2) It is plain also that but one opportunity a year, unless supplemented by some system of private appeal, must deprive some, nay, many, of the privilege of presenting their offering for foreign missions. The day on

which the collection falls may be inclement, or some of the worshipers may be sick or otherwise providentially hindered from being present. The pastor and elders may deeply regret this, but there is still a loss to the Lord's treasury and a loss to those who might have been blessed in offering their gifts. (3) It makes it difficult, if not impossible, for persons of small means to give as largely as they might desire to the great work of evangelizing the world. Their income, from whatever source, is received frequently and in small amounts, as in the case of the weekly wages or monthly salary. Nothing but the most unreserved consecration, together with a perfect system faithfully worked, can secure from such sources by a single effort what could be secured by repeated efforts covering a longer period of time."

#### BIBLIOGRAPHICAL.

*A Handbook of Foreign Missions. Containing an Account of the Principal Protestant Missionary Societies in Great Britain, with Notices of those on the Continent and in America. Also an Appendix on Roman Catholic Missions.* London: Religious Tract Society, 56 Paternoster Row.

This volume which has been looked for with much interest is disappointing. It was prepared in anticipation of the meeting of the General Missionary Conference in London, and circulars were sent out by a committee to all missionary organizations in the hope of securing brief but accurate reports as to the history and work of all Protestant missionary societies. Blank tabular views were furnished by which uniform statistics should have been obtained, from which complete summaries could be prepared. But for some reason there has been a failure. The editor says: "No attempt has been made to combine the summaries into one, as the different methods of calculation adopted must render any such combination unsatisfactory." It seems to us that an attempt should have been made, in view of opportunities enjoyed in connection with the assembling of the General Missionary Conference, to secure uniform and full reports from all

the societies, so that summaries could be given.

The volume before us consists of brief accounts of the principal, but by no means all, missionary societies, prepared either by some official, or compiled from the reports, of the several societies. We are glad to get what is here given, but we greatly deplore the incompleteness of the record. These brief histories of the prominent organizations will be helpful, for they may be presumed to be accurate, though we are surprised to find on the first page, in the account of "The New England Company," the two misstatements that John Eliot was a Presbyterian, and that his grammar, dictionary, and Bible translations were in the language of the *Mohicans*.

By far the most valuable and interesting portion of this volume is in an appendix on Roman Catholic missions, prepared by the Rev. James Johnston, from whose clear account, taken from original sources, we present some interesting facts in our "Notes from the Wide Field."

*Among the Cannibals of New Guinea. Being the Story of the New Guinea Mission of the London Missionary Society.* By Rev. S. McFarlane, F.R.G.S. John Snow & Co., 2 Ivy Lane, Paternoster Row, London, E. C.

This admirable book compresses into 192 pages the remarkable history of sixteen years' missionary labor in New Guinea, the largest and, until 1871, the darkest and most neglected island in the world. The author, who was one of the pioneer missionaries, has made his book a masterpiece of graphic narration, and the story will be alike interesting to lovers of adventure, to the church at large, and to missionaries seeking light on methods of successful labor. Its value is increased by illustrations from drawings made by an artist who visited New Guinea. Let all the boys and girls of our Sunday-schools have an opportunity to read how the gospel converts cannibals into Christians, such Christians as might well serve as an example of faith, devotion, and self-denial.

*Incidents in a Busy Life. An Autobiography of Rev. Asa Bullard. With an Introduction by Rev. Alexander McKenzie, D.D., and an In Memoriam chapter by M. C. Hazard.* Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 235. Price, \$1.25.

There are many persons in other lands as well as in the United States who remember with interest the "Sunday-school

preacher," whose coming they welcomed, and to whom they listened eagerly when they were children. This record of Mr. Bullard's life will recall the man vividly, for it is simple, clear, and hearty, like himself. He was a pioneer in a good work, and it is pleasant to have the story of his life in his own words.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

For the approaching Annual Meeting of the Board, that it may be a source of spiritual blessing to the city and the State in which it is to be held, and may awaken new interest at home and abroad in the work of missions.

That the Lord of the harvest would hear the cry coming from all lands and from all missionary organizations for more laborers to be sent into his harvest.

### DEPARTURES.

July 21. From Boston, Rev. David H. Richardson and wife, to join the Eastern Turkey Mission at Erzroom. Mr. Richardson is a son of the late Rev. Sanford Richardson, long a missionary of the American Board in Turkey.

July 21. From San Francisco, Miss Jane Cozad and Miss Gertrude Cozad, of Cleveland, Ohio, to join the Japan Mission.

August 1. From New York, Rev. Theodore A. Baldwin and wife, returning to the Western Turkey Mission.

August 4. From Boston, Miss Eliza Fritcher and Miss Clara H. Hamlin, returning to the Western Turkey Mission.

August 11. From Boston, Miss Harriet N. Childs, returning to the Central Turkey Mission, and Miss Mary L. Matthews, of Millville, N. Y., who is to join the European Turkey Mission at Monastir.

### ARRIVALS IN THE UNITED STATES.

July 29. At Boston, Rev. Dr. George Constantine, of Smyrna; Miss M. M. Patrick and Miss Agnes M. Lord, of the Western Turkey Mission; also, Mrs. Frances A. Gulick, of the Japan Mission.

August 10. At New York, Misses Mary and Margaret W. Leitch, of the Ceylon Mission.

### ARRIVAL AT STATION.

April 2. At Tientsin, China, Rev. Charles A. Stanley and wife.

### DEATH.

August 8. At Colorado Springs, Rev. Anderson O. Forbes, Secretary of the Hawaiian Evangelical Association. (See page 371.)

THE MORNING STAR sailed from Honolulu July 12, on her annual voyage to Micronesia

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Hopeful outlook in East Africa. (Page 387.)
2. Revival in the Zulu Mission. (Page 388.)
3. Famine reports from Turkey. (Page 389.)
4. Progress amid hostility in Austria. (Page 388.)
5. Preaching the gospel in Mexico. (Page 386.)
6. Christian Endeavor Societies in India. (Page 391.)
7. Native Christians in India. (Page 392.)
8. Roman Catholic Foreign Missions. (Page 396.)
9. The Bible in Italy. (Page 397.)
10. Native Churches in Japan. — Remarkable growth. (Pages 394-396.)



## Donations Received in July.

## MAINE.

Cumberland county.	
Auburn, Sixth-st. Cong. ch. and so.	17 25
Portland, State-st. Cong. ch. and so., 200; Williston, Cong. ch. and so., 40; St. Lawrence-st. Cong. ch. and so., 15; Wm. W. Mitchell, 100,	355 00
Yarmouth, First Parish Ch.	50 00—422 25
Penobscot county.	
Bangor, 1st Cong. ch. and so.	21 00
Brewer, 1st Cong. ch. and so.	13 00—34 00
Waldo county.	
Belfast, Alfred Patterson,	30 00
Washington county.	
Dennysville, Cong. ch. and so.	14 80
Machias, Centre-st. Cong. ch. and so.	16 10—30 90
York county.	
Acton, Cong. ch. and so.	5 10
Saco, 1st Parish Ch.	30 75—35 85
	553 00

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Troy, Cong. ch. and so.	10 48
Grafton county.	
Lebanon, Cong. ch. and so.	50 00
West Lebanon, Cong. ch. and so.	7 33—57 33
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Goffstown, Cong. ch. and so., to const., with other dona., Rev. JAMES E. ODLIN, H. M.	11 50
Milford, 1st Cong. ch. and so.	30 00
Nashua, 1st Cong. ch. and so.	50 00
New Boston, A friend,	10 00
Pelham, Cong. ch. and so.	70 00—171 50
Merrimack county Aux. Society.	
Canterbury, Friends in Cong. ch., 13, Baptist friends, 1.	14 00
Chichester, Individual cont.	50
Short Falls, Cong. ch. and so., 5; Mrs. Susan Dutton, 2.	7 00
Webster, L. F. Buxton,	5 00—26 50
Rockingham county.	
Exeter, 1st Cong. ch. and so., 80; Nathaniel Gordon, 100,	180 00
Hampstead, Cong. ch. and so.	46 50
Kingston, Mrs. A. Wood,	5 00—231 50
Strafford county.	
Great Falls, 1st Cong. ch. and so.	50 00
Tamworth, Cong. ch. and so.	13 00—63 00
	560 31

## VERMONT.

Addison county.	
Cornwall, Cong. ch. and so.	77 67
Vergennes, Cong. ch. and so.	15 00—92 67
Bennington county.	
No. Bennington, Cong. ch. and so., 51; Green Box Bank Assoc., 42,	93 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Danville, Cong. ch. and so.	15 00
Chittenden county.	
Burlington, 1st Cong. ch. and so., 178.20; College-st. Cong. ch. and so., 73.39; C. A. Hibbard, 20,	271 59
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh Falls, Mrs. M. P. Perley,	10 00
Swanton, Mrs. Eliza Stone and Harriet M. Stone,	3 00—13 00
Orange county.	
Brookfield, 2d Cong. ch. and so.	14 00
No. Thetford, Cong. ch. and so.	7 50
Post Mills, Cong. ch. and so.	4 00—25 50
Orleans county.	
Newport, Cong. ch. and so.	14 00

Rutland county.	
Castleton, Cong. ch. and so.	53 80
Windham county Aux. Society.	
Brattleboro', H.	30 00
Windsor county.	
Ascutneyville, Newton Gage,	10 00
Springfield, G. L. Closson,	5 00—15 00
	623 56

## MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch., m. c.	14 25
No. Truro, Joanna Paine,	5 00—19 25
Berkshire county.	
Housatonic, Cong. ch. and so.	86 34
West Stockbridge, Village Cong. ch. and so.	18 67
Williamstown, College ch., 129.25; 1st Cong. ch. and so., 43.14; Rev. J. H. Denison, D.D., 100,	272 39—377 40
Bristol county.	
Attleboro', 2d Cong. ch. and so., 125; Thank-offering, 5.	130 00
Taunton, Winslow Cong. ch. and so.	69 05—199 05
Brookfield Association.	
Brimfield, 1st Cong. ch. and so.	6 80
Hardwick, Cong. ch. and so.	14 00—20 80
Essex county.	
Andover, West ch., A friend,	3 00
Lawrence, So. Cong. ch. and so.	24 18—27 18
Essex county, North.	
Groveland, Cong. ch. and so.	14 50
Haverhill, Centre Cong. ch. and so.	100 00
Ipswich, 1st Cong. ch. and so. (of wh. for Africa, 1.60),	41 60—156 10
Essex county, South.	
Beverly, Dane-st. Cong. ch., m. c.	16 19
Essex, 1st Cong. ch. and so.	65 00
Gloucester, Cong. ch. and so.	50 00
Marblehead, 1st Cong. ch. and so., to const. JOEL ERNEST GOLDTHWAIT, H. M.	100 00
Rockport, Cong. ch. and so.	18 44
Salen, Deceased widow of a sea-captain,	50 00—299 63
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Deerfield, Cong. ch. and so.	21 83
Sunderland, Cong. ch. and so.	56 81—78 66
Hampden county Auxiliary Society. Charles Marsh, Tr.	
Feeding Hills, Cong. ch. and so.	14 61
Huntington, 2d Cong. ch. and so.	21 10
Longmeadow, A friend of missions,	3 00
Ludlow, Cong. ch. and so.	19 82
Monson, Cong. ch. and so.	28 83
Springfield, 1st Cong. ch. and so., 175; Memorial ch., 121.38; So. Cong. ch. and so., 97.20; do., A friend, 15; Olivet Cong. ch. and so., 38.63; A friend, 10,	457 27
Westfield, 2d Cong. ch. and so., 20.66; 1st Cong. ch. and so., 8.68,	29 34
West Springfield, Park-st. Cong. ch. and so.	10 00—583 97
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so. 70; Young Men's Miss'y Assoc., 10; Marshall Henshaw, 10,	90 00
Hadley, Russell Cong. ch., m. c.	9 25
Middlefield, Cong. ch. and so.	60 24
Northampton, 1st Cong. ch. and so., 333.91; A. L. Williston, 300,	633 91
Worthington, Mrs. Frank Buck,	1 00—794 40
Middlesex county.	
Auburndale, M. (of wh. 21.75 for school and hospital building at Rahuri),	50 00
Cambridge, A member of Shepard ch., for new missionaries, 25; Woman's Miss'y Soc'y of Wood	
Memo. ch., 1.	26 00

Concord, Trin. Cong. ch., add'l,	1 00
Framingham, Plymouth Cong. ch. and so,	98 63
Lexington, Hancock Cong. ch. and so., 15.85; Mrs. C. C. Goodwin, for Tsonka, Philippopolis, 15,	30 85
Newton Centre, Cong. ch. and so.	133 30
Wakefield, Cong. ch. and so.	120 02
Waltham, Cong. ch. and so.	38 20
West Newton, Mrs. Elizabeth Price,	100 00—598 00
Norfolk county.	
Dedham, E. Paul,	5 00
Foxboro', Cong. ch. and so.	35 33
Hyde Park, 1st Cong. ch., A friend, 20; do., "M. E. T.," 20,	40 00
Medfield, 2d Cong. ch. and so.	79 61
Medway, Village Cong. ch. and so.	40 00
Randolph, 1st Cong. ch. and so. (of wh. m. c., 61.52),	178 67
So. Walpole, Geo. F. Wright,	1 00
Walpole, Cong. ch. and so.	42 00
Wellesley, Mary A. Stevens, 10; Y. P. S. C. E., for new missionaries, 3,	13 00
West Medway, 2d Cong. ch. and so.	8 25—442 86
Old Colony Auxiliary.	
New Bedford, "In His Name,"	30 00
Plymouth county.	
Hanson, Cong. ch. and so.	5 71
Hingham, Evan. Cong. ch. and so.	18 19
Middleboro', 1st Cong. ch. and so.	21 49
No. Abington, Rev. Chas. Jones,	1 00
Rockland, Cong. ch. and so.	50 00—96 39
Suffolk county.	
Boston, Park-st. ch., 525; do., M. H. A., 5; Immanuel ch., 244.59; 2d ch. (Dorchester), 166.84; Pilgrim ch. (Dorchester), for Rahuri School, 38.25; Friends in Dorchester, for Rev. J. K. Browne, 26; Eliot ch., m. c., 4; Rev. Geo. F. Stanton, with other dona., to const. Mrs. ELLEN B. STANTON, H. M., 50; A friend, 20; Mrs. Emily P. Eayrs, 10; A thank-offering, 2.50; A friend, 1,	1,087 18
Chelsea, 1st Cong. ch. and so.	30 00—1,117 18
Worcester county, North.	
Winchendon, North Cong. ch., add'l,	2 50
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Berlin, S. Lincoln,	2 00
Douglass, Cong. ch. and so.	17 00
Oxford, 1st Cong. ch. and so.	50 00
Shrewsbury, Cong. ch. and so.	56 41
Worcester, Plymouth Cong. ch. and so., 222.31; Mrs. S. A. Howard, 10,	232 31—357 72
Worcester co. South Conf. of Ch's.	
Amos Armsby, Tr.	25 00
Northbridge Cen., Cong. ch. and so.	40 00—65 00
Uxbridge, Cong. ch. and so.	5,266 09
<i>Legacies.</i> —Boston, Hollis Moore Memo. Trust, by E. K. Alden, Residuary Legatee, for books for Constantinople Home,	
Cambridge, Abijah E. Hildreth, by E. A. and S. B. Hildreth, Ex'rs, add'l,	45 82
Chicopee, Mrs. Maria Smith, by Eli B. Clark, Ex'r (prev. rec'd, 700),	250 00
Hadley, Eleazer Porter, by J. E. Porter, Ex'r, in part,	300 00
Milford, Alvan G. Underwood, by A. J. Sumner and Orlando Avery, Ex'rs,	500 00
Nahant, George Curtis, by S. C. Waterman, Trustee, add'l,	1,000 00
North Leominster, Leonard Burrage, by M. D. Haws, Ex'r,	3,000 00
Worcester, David Whitcomb, by G. Henry Whitcomb, Ex'r, in part,	512 42
	5,000 00—10,608 24
	15,874 33

## RHODE ISLAND.

Central Falls, Cong. ch. and so.	28 60
Kingston, Cong. ch., A friend,	5 00

Little Compton, United Cong. ch.	14 00
Providence, Central Cong. ch. and so., 502; J. L. Smith, 1,	503 00—550 60

## CONNECTICUT.

Fairfield county.	
Georgetown, Cong. ch. and so.	20 00
Ridgefield, Cong. ch. and so.	17 30—37 30
Hartford county.	
Collinsville, Cong. ch. and so.	16 00
East Hartford, Cong. ch. and so.	33 00
East Windsor, Daniel W. Bartlett,	1 00
Farmington, Cong. ch. and so., of wh. 50 for school building at Rahuri, 270.83; Cong. Sab. sch., for same, 50,	320 83
Hartford, Asylum Hill Cong. ch., Rev W. H. Moore, to const. Rev. ROBERT F. WHEELER, H. M.	50 00
Newington, Cong. ch. and so.	20 54
Southington, 1st Cong. ch. and so.	37 02
Wethersfield, 1st Cong. ch. and so., 70.17; A friend, 10,	80 17—558 56
Litchfield county.	
G. M. Woodruff, Tr.	
Lakeville, Mrs. S. S. Robbins,	1 00
Terryville, Cong. ch. and so.	38 00
Torrington, Cong. ch. and so.	7 00
Torrington, 3d Cong. ch. and so.	10 00
Winchester, A friend of missions, for China,	1 00—57 00
Middlesex co.	
E. C. Hungerford, Tr.	
Centre Brook, Cong. ch. and so.	36 08
Chester, Cong. ch. and so.	22 40
Middletown, 1st Cong. ch. and so.	132 58
Old Saybrook, Cong. ch. and so.	36 22—228 18
New Haven co.	
F. T. Jarman, Agent.	
Branford, Cong. ch. and so. (of wh. Rev. H. P. Bake, 10), 29.84; H. G. Harrison, 10,	39 84
Meriden, N. T.	3 00
Middlebury, Cong. ch. and so.	20 00
New Haven, Davenport Cong. ch. and so., to const. JOHN F. DOUGLASS, H. M., 100; Howard-ave. Cong. ch. and so., 18.67; United ch., m. c., 5,	123 67
North Guilford, Cong. ch. and so.	18 40
South Britain, Cong. ch. and so.	9 05
Wallingford, Cong. ch. and so.	50 31—264 27
New London co.	
L. A. Hyde and H. C. Learned, Trs.	
New London, 2d Cong. ch. (of wh. from the Trust Estate of Henry P. Haven, 200), 1,073.30; 1st Ch. of Christ, 97.14; do. m. c., 10.50, 1,180 94	
North Stonington, George A. Avery,	3 75—1,184 69
Tolland county.	
E. C. Chapman, Tr.	
Vernon Centre, H. H. Willes, for Station Class, Kalgau,	5 00
Windham county.	
Danielsonville, Westfield Cong. ch. and so.	23 99
Putnam, 2d Cong. ch. and so.	20 98
Voluntown and Sterling, Cong. ch. and so.	24 80
Wauregan, Cong. ch. and so.	15 00
Westford, Cong. ch. and so.	3 56—88 33
Shelton, J. Tomlinson,	20 00
—, A friend,	100 00
	2,543 33
<i>Legacies.</i> —West Hartford, Mary A. Butler, by F. G. Butler, Ex'r,	
	100 00
	2,643 33

## NEW YORK.

Albany, A friend,	50 00
Bath, C. M. Hull, for Indus. Dept. of Anatolia College,	11 00
Brooklyn, East Cong. ch., 65; Rev. E. P. Thwing, 10,	75 00
Candor, E. A. Booth,	25 00
Clifton Springs, A friend,	5 00
Deansville, Cong. ch.	14 20
Dunnsville, Willard G. Davis,	100 00
Hopkinton, R. H. Laughlin,	5 50

Lisbon Centre, 1st Cong. ch.	10 20
Ludlowville, Mrs. F. C. Bascom,	2 50
Morrisville, Cong. ch.	11 78
New York, Pilgrim ch. (add'l), Two friends, 10; D. Willis James, 5,000; G. G. Williams, 100; Two friends, for the work of Mrs. S. W. Howland, Ceylon, 20; A friend, 10; A friend, 10; A friend for China, 1,50, 5,151	50
Norwich, Cong. ch.	92 39
Norwood, Cong. ch.	16 52
Oswego, Cong. ch.	500 00
Otto, Cong. ch.	10 00
Perry Centre, Cong. ch.	25 00
Rochester, South Cong. ch.	11 50
Sherburne, 1st Cong. ch.	78 00
Westport, Mary W. Spencer,	10 00
Whitney's Point, S. Stiles,	1 00
—, A country friend,	1,000 00--7,206 09

## PENNSYLVANIA.

Athens, Presb. ch., for Indus. Dept.	
Anatolia College,	48 00
Harrisburg, Ettie B. White,	1 00
Scranton, Plymouth Cong. ch.	27 94—76 94

## NEW JERSEY.

Chester, J. H. Cramer, "Annual Thank-offering,"	40 00
Englewood, Rev. Geo. B. Cheever, <i>extra</i> ,	1,000 00
Haddonfield, J. D. Lynde,	100 00
Lakewood, Rev. George Langdon,	1 00
Orange, J. W. Stickler, for Anatolia College, care Rev. C. C. Tracy,	50 00
Vineland, Cong. ch.	14 00--1,205 00

## FLORIDA.

Daytona, Cong. ch.	11 65
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## ALABAMA.

Shelby, Union Evan. ch.	81 40
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## TEXAS.

Austin, Tillotson Ch. of Christ,	13 30
San Antonio, "San Antonio,"	5 00—18 30

## OHIO.

Bellevue, S. W. Boise,	350 00
Centre Belpre, Cong. ch.	2 13
Cleveland, Bethlehem (Bohemian) Cong. ch.	15 41
East Liverpool, Mrs. H. T. Kitchel, <i>extra</i> ,	50 00
Geneva, M. A. Smith,	1 00
Harbor, Cong. ch.	9 13
Madison, Central Cong. ch., 26.92;	
Mrs. E. A. Crocker, 2,	28 92
Norwalk, L.	12 00
Oberlin, 1st Cong. ch.	59 92
Rockport, Cong. ch.	3 50
Rootstown, Cong. ch., add'l,	1 00—533 01
<i>Legacies.</i> —Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r (prev. rec'd, 3,605.01),	714 20
	1,247 21

## INDIANA.

Angola, 1st Cong. ch.	2 00
Michigan City, 1st Cong. ch.	50 88—52 88

## ILLINOIS.

Batavia, Cong. ch.	36 65
Chicago, 1st Cong. ch., Rev. E. P. Goodwin, D.D., 50; Union Parish Cong. ch., m. c., 6.63; Bible class of H. W. Rice, for house of S. C. Bartlett, Jr., Kyoto, 25,	81 63
Delavan, R. Houghton,	10 00
Elmwood, Samuel Phelps,	5 00
Emington, Cong. ch.	5 00
Glencoe, Ch. of Christ,	71 56
Hinsdale, Cong. ch.	50 00
Jacksonville, Cong. ch.	34 50
Lee Centre, Cong. ch.	3 06
Naperville, R. H. Dickinson,	25 00
Oak Park, 1st Cong. ch., S. E. Hurlbut,	15 00

Pecatonica, Seward Cong. ch. (of wh. Robert Short, 25),	35 00
Providence, Cong. ch.	14 09
Quincy, Joshua Perry,	10 00
Rockford, 2d Cong. ch.	50 00
Roscoe, Cong. ch.	5 69
Wheaton, Cong. ch.	10 00—462 18
<i>Legacies.</i> —Chicago, Philo Carpenter, by Anna C. Cheney, Ex'r,	2,000 00
	2,462 18

## MISSOURI.

Annapolis, Mother and daughter,	2 00
Brookfield, O. Knudson, with other dona., to const. himself, H. M.	20 00
Kansas City, 1st Cong. ch.	300 00
St. Louis, Pilgrim Cong. ch., 307.50;	
Hyde Park Cong. ch., 16.30,	323 80—645 80

## MICHIGAN.

Ann Arbor, 1st Cong. ch.	56 00
Charlevoix, Belle H. Richards,	3 00
Franklin, Woman's H. and F. Miss. Soc'y,	8 00
Grand Rapids, So. Cong. ch.	6 00
Hilliards, Mrs. L. A. T. Pomeroy,	5 00
Olivet, Cong. ch.	100 00
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	693 18

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Rockwell, Rev. J. A. Anderson, in Aug. No., should be Rev. James A. Alderson.	
Tabor, Cong. ch.	87 63
Traer, Cong. ch.	10 80—250 88

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Cannon Falls, Cong. ch.	10 00
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Wabasha, Cong. ch.	12 61
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## KANSAS.

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Douglass, Cong. ch.	2 25
Osborne, 1st Cong. ch.	4 00
Paola, Cong. ch.	18 72
Topeka, Kittie Cragin,	2 00—30 97

## NEBRASKA.

Camp Creek, Cong. ch.	10 00
Neel, Cong. ch.	1 46
Omaha, Rev. J. L. Maile,	1 00—12 46

## CALIFORNIA.

Cloverdale, Cong. ch., 23; Mr. and Mrs. Farnsworth, 65; Mrs. A. L. Jones, 12,	100 00
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Fort Jones, A friend of the cause,	10 00
Powelltown, E. L.	5 00
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Mrs. E. P. Sanford, 5,	15 00
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	273 39

Donations received in July,	35,019 57
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	48,942 01

Total from September 1, 1887, to July 31, 1888: Donations, \$342,714.45; Legacies, \$137,042.34=\$479,756.79.

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# FOR YOUNG PEOPLE.

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## HINDU CASTE.

BY REV. S. B. FAIRBANK, D.D., AHMEDNAGAR, INDIA.

CASTE is a Hindu institution. It is a social system, but it also affects religious standing. It classes men as high or low, pure or impure, without reference to their character or their attainments. A man is born into the caste of his parents, and though he become very rich or learned, though he become a king or a saint, he cannot enter a caste higher than that to which he belongs by birth. He may lose his caste by breaking its rules. Yet in that case he does not enter a lower caste, but becomes an outcast. If he obeys the rules of his caste, no immorality or incompetency or crime will turn him out of it.

There are social distinctions in every country. They are marked in countries like Great Britain, where there is a hereditary nobility, and the land is mostly held by the aristocracy; and they are still more marked in countries like Russia. In New England there is political equality, and social standing is not largely hereditary. Yet social strata have been formed, and they are becoming more defined and fixed continually. Wealth, culture, occupation, and parentage make classes anywhere. And these come to be regarded as high or low, and respectable or common, or degraded. But all these distinctions are tentative. Merit, success, or marriage may carry one from the lowest to the highest grade, and vice or incompetency may degrade. So these social distinctions in Christian lands do not correspond to those made by caste in India.

The race distinctions between the white and the negro, and between Americans and Chinamen, are more like caste distinctions. The white not only thinks the black his inferior, but also feels a repugnance to him. Even a trace of negro blood is offensive enough to prevent marriage. But eating or drinking with a negro does not pollute or degrade a white man. So the resemblances between race distinctions and caste distinctions are only partial.

It is likely that some castes originated from race distinctions. India was peopled by successive immigrations. The tribes that live on the hills—as the Gonds and Khonds, the Kols, the Todās, the Kātodis, and the Wārolis—must be aboriginal, and may have been driven from the plains by the Tanners and Thieves and Scavengers, the Mahārs and Māngs and Pariās, who now live near the gates of the villages and cities. These again became subject to the Cultivators and artisans, and are not allowed to live inside the village limits, even where the village walls have disappeared. They are outcasts, and are under the control of, and subject to, the caste people who live inside the walls. Lastly the Brahmans came, and by diplomacy and priestcraft gained their ascendancy over

all. Their supremacy was political, social, and religious. They retained political control till the Musalmāns came. And after the Musalmāns, the English came and subjugated and reigned over large parts of the country, and, with the exception of Nepāl and Bhotān, have controlled the rest by their "residents."

Many of the native princes were and are of castes with whom a Brahman



HINDU CARPENTERS AT WORK.

must not eat. But as premiers, secretaries, judges, etc., Brahmans have usually had the control in native principalities, both in civil and judicial matters. Such Brahmans live in close social relations with a prince, although they would be defiled by drinking water from a cup which he has touched.

Their business has originated many castes. Goldsmiths, blacksmiths, carpen-



ters, weavers, etc., each form a caste, or rather a group of castes. Mahārs are outcasts, but are divided into grades of which they say there are twelve. That portion of them which makes weaving its profession is one of the lower grades, for there is something used by them in their work which the others say is polluting. Shoemakers are vile because they cut and sew leather. And tanners are still lower because they handle and scrape rawhides.

The use of certain things for food also makes caste distinction. There are castes nearly as high as Brahmans, but lower because they eat fish. Mahārs, if for nothing else, would be outcasts because they eat the flesh of the sacred cow. Europeans say that they eat carrion, and some of them do eat beef when it is "high." But they claim that an ox which "God has killed" (by disease, etc.) is just as fit for food as if man had killed it. Especially cattle that have died from poison are thought to be good for food. They say that blood flows when they cut up a dead ox. Yet they keep the blood for food; just as some Europeans disregard the Mosaic law and use blood for puddings. Māngs eat pork, which the Mahārs refuse and abhor, like the Jews. The Cultivators eat mutton and kid; only the animal must be sacrificed, or else killed by a Musalmān, who says "Bismilla," as he cuts its throat.

For whatever reasons a caste originated, it has become permanent by custom. Custom is the higher law in India, and no stronger argument for an observance is required than that it has been observed for a long time.

Every Hindu must obey the rules and imitate the customs of his caste. If he does this he is a good Hindu. If he does not, he is liable to incur expenses for purification and restoration to his caste privileges and his business. He has a right to them only because he is in good caste standing. For disregarding the caste ritual he may be turned out entirely and permanently. One specially important rule is that he must not eat food which has been cooked or touched by a person whom his caste regards as of low caste. Nor must he drink water that has been touched by such a person. If he do so, his caste people esteem him polluted, and will not eat with him or drink from a vessel that he has touched until he has been purified and restored to caste privileges. The purification is often obtained at great cost. And in any case the one restored must provide a big dinner, of which his caste fellows will partake to show that he has been restored.

There are some articles, such as parched rice or uncooked peanuts, which are not regarded as food. They may be bought of anybody and eaten without defilement. They are called *kadann*. Articles regarded as food are called *ann*. Kadann is eaten on fast-days, and may be eaten without limit on a day of the strictest fast. But if kadann is wet when received from a person of low caste, it defiles. When Shivarām, the first Māng who was received to the Chāndè church, came to partake of the communion for the first time, the relatives of the Christians who were to partake of the bread and wine with him assembled and sat in the chapel to see what their Christian relatives would do. When the bread was distributed they made no sign. But the deacon handed the cup first to Shivarām and then to one who was a Mahār of Chāndè, their own village. As soon as he tasted it, the Mahārs rose, as if frightened, and rushed away.

But they care more about the letter of the rules than about their spirit. To avoid giving the sick unnecessary trouble, I usually gave medicine in powders or in pills. But I found that when it was necessary to give a liquid medicine, it would not defile the patient if I poured it from a bottle! Should I pour it from



A MARATHI BRAHMAN.

a cup, it would defile. But caste rules allow them to take medicine that is poured from a bottle. The upshot of it is, that caste requires them to preserve ritualistic purity. It takes care of the shell but disregards the nut within.

Some immoralities are not thought to defile. A Brahman widow was the kept



mistress of a Parsi judge. Her relations to him were generally known. But she was not called to account and remained in good standing with her caste.



HINDU WOMEN WITH WATER-JARS.

Had she been known to have eaten with him, or to have drank water which he had touched, her caste would have called her to account.

The Hindus tell a story of ten Brahmins who were traveling in the heat. They came to a well and must have water to quench their thirst. But they had not even a cup or a string to draw water with. So they took a shoe for the bucket, and undoing a turban used it for the rope. Nine of them drank water that was drawn in the shoe. The tenth would not drink and thus defile himself. When they came to a village he complained of their defiling themselves. But they joined in testifying that he

drank from the shoe and that they would not. So they remained in good standing, and he was turned out.

There is usually something in his dress that shows the nationality of each person you meet in India. It is so even in Babel-like Bombay. Especially the covering for the head is distinctive. The Hindus all wear turbans of some kind, and they are bound in such styles as to indicate the caste to which the wearer belongs. The turban of the Marathi Brahmin, on page 411, is distinctive. None but a Brahmin would bind his turban in just this way. So the cloth which covers his neck behind and hangs down in front is put on as a Brahmin wears it. But the sleeves of his coat are made differently from the ancestral fashion. It should appear by wrinkles on the wrist that they are long enough, if drawn out, to cover his hands, so that he may take hold of things without touching them with his naked hands.

In the picture of Hindu carpenters, on page 409, one of them is characteristically figured as holding a piece of wood with his toes while he splits it. His turban is bound properly for a carpenter. But when at work a carpenter would usually have no clothing on his body above his hips, although he would be wearing his turban. The man standing is dressed in this way.

The everyday dress of Hindu women is less distinctive. The outer dress is a single cloth several yards long and rather more than a yard wide. This is put on deftly, so as to cover not only the body but also the head. It is properly shown in the picture of two Hindu women with their water-jars. In the Marathi country women usually wear jackets with sleeves that come to their elbows, as shown in the picture, and they always wear bangles on their wrists. These are made of glass, or shell-lac, or silver, or perhaps gold.





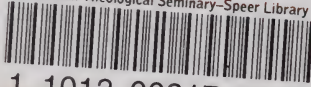
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